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LABOR DAY REFLECTIONS FOR PRIESTS.

LABOR DAY has never been regarded by its promoters as a mere holiday. It was created almost one-half century ago by organised labor and it has been consistently utilised by organised labor for two main objects: first, to impress upon all wage-earners the achievements of, and the benefits to be derived from, the union; second, to draw the attention of all other elements of the community to the dignity, importance, and needs of the laboring classes.

Obviously, it is the latter objective that is involved in the present article. The clergy are interested in the labor movement and in the welfare of the laborer because they are official exponents of justice and charity, and because their congregations are largely composed of wage-earners.

Not the least important aspect of the subject is that presented by history. Consider the following passages: "It is clear then that some men are free by nature and others are slaves, and that in the case of the latter the lot of slavery is both advantageous and just."[1] "Slavery has been introduced through human reason for the welfare of human life."[2] "That this man rather than another should be a slave . . . is reasonable inasmuch as it is good for him to be governed by a man wiser than himself and good for the latter to be assisted by the former."[3]

[1] Aristotle, *Politics*, Book I, ch. 5.
[2] *Summa Theologica*, 1ma 2ae, q. 94, a. 5.
[3] Op. cit., 2a 2ae, q. 57, a. 3.

The first of these sentences was written by the greatest philosopher of antiquity, the man whom Dante called "the master of them that know;" the second and third sentences are from the pen of the greatest of Christian philosophers, indeed, the greatest philosopher of all time. The significance of these quotations lies in the fact that the classes that they discuss were the true economic analogues of our present wage-earners. While there were free artisans when Aristotle wrote, as well as in the thirteenth century, they were to a great extent business men rather than wage-earners, inasmuch as they sold their products rather than their labor. The laboring class of to-day sells only its labor; the corresponding industrial class in former times exchanged its labor for a livelihood in a condition of servile subjection.

It is true that the slaves whom St. Thomas knew were in reality serfs and that they were protected in the enjoyment of certain rights, such as those of life, sustenance, marriage, and parental control. In these respects, they were immeasurably better off than the slaves of Aristotle's time, and even better off than those black bondsmen who were comprised in the "peculiar institution" which existed in our Southern States down to 1 January, 1863. Nevertheless, as pointed out by Father Bede Jarrett, O.P., the slavery defended by St. Thomas "really meant slavery in all essentials, and not mere subordination of a worker to his master".[4] The essential fact for our purpose is that both Aristotle and St. Thomas looked upon slavery as natural and necessary for the enslaved persons themselves and for society. The former went so far as to assert that some persons are naturally as inferior to others as the body is to the soul. In *De Regimine Principum,* St. Thomas declared that "some men cannot follow reason and are fitly slaves, and this is called a slavery by natural right".[5] Taken as they stand, both these assertions are inaccurate, although in different measure. That of Aristotle is simply false, for no such degree of inferiority ever existed in any group of human beings outside an insane asylum. St. Thomas's statement is surely a grave exaggeration. The intellectual inferiority and dependence which he mentions have existed in particular

[4] *Social Theories of the Middle Ages,* p. 101.

[5] Book II, cap. 10.

groups and in particular social conditions. It could never have been necessarily true of any group throughout several generations. Even though certain persons were intellectually incapable of maintaining themselves in any other condition than slavery, their children or their grandchildren could have been made self-dependent through education and economic opportunity. And it is abundantly clear that the statement of St. Thomas could not have been fairly applied to the serfs of his own time. Their servile condition was not due to a natural or congenital inability to "follow reason".

What is the explanation of the grave errors made by these two great minds on the question of slavery? Undoubtedly, a large part of it is to be found in the fact that slavery was a contemporary, long established and generally recognised institution. To the vast majority of persons, even in the Christian thirteenth century, slavery, or serfdom, seemed to be a necessary element in society. Its victims were illiterate, economically helpless and in other respects apparently inferior to the more fortunate social classes. In such situations the more fortunate have always been prone to look upon these kinds of inferiority as the reflection and outcome of an incapacity inherent in nature. In some minds this false inference is due to careless observation and thinking; in others it is, to a large extent, produced by unquiet consciences, inasmuch as they feel the need of justifying somehow their unfair treatment of their fellows. Of course, the fundamental and sufficient cause of slavery in the Middle Ages, as in every other age, was human greed and the desire of the powerful to lord it over and exploit the weak. This is not the place to examine the question whether the institution of slavery was necessary for social welfare in the Middle Ages or whether it could safely have been abolished sooner. Under this head much nonsense has been written in the attempts to extenuate the failure to condemn salvery or to do anything for its abolition on the part of those who might reasonably have been expected to concern themselves with the subject. As a matter of fact, the institution could, in every country where it existed, have been abolished with entire safety to society many decades before it actually came to an end. Even if we assume its necessity as a social institution, we do not understand why it should have

included the same persons and their descendants for generations. Why was not the burden shifted to and distributed among other elements of the population? This would have been in accord with the principles of distributive justice. To be sure, this dictate of social and distributive justice could be comfortably ignored by persons who held that the actually enslaved persons belonged in that condition by nature.

The other reason why Aristotle and St. Thomas committed this grave mistake concerning the natural inferiority of the slave classes lies in their failure to examine adequately the pertinent facts. Had they done so, they would have found that the inequality and inferiority which they attributed to nature was due entirely, at least as regards the great majority, to social environment and lack of opportunity. Had St. Thomas applied to a concrete study of the serfs of his time, their antecedents, native abilities and social handicaps, the time and genius that he bestowed upon the study of a hundred other questions, he could scarcely have accepted the dictum of Aristotle and the current assumptions of his time, concerning the natural unfitness of vast classes of his fellow beings for any other condition than that of slavery.

No priest or bishop would make those assertions his own to-day, even with regard to that race which emerged from slavery in the United States less than three-quarters of a century ago. The moral principles concerning human equality and human rights have not changed since the days of St. Thomas and no modern ecclesiastic knows them as well as St. Thomas knew them. The advantage which the modern moralist possesses with regard to the subject under discussion is a wider knowledge of the facts. Our observation of the enslaved classes throughout the world and of their emancipated descendants convinces us that they have sufficient power of reason, given adequate opportunity, to be their own economic masters. Hence, we should regard as preposterous the assumption that certain races are essentially and perpetually unable to take care of themselves in a condition of economic freedom.

The Thomistic teaching on slavery has been dwelt on at considerable length in this paper because it involves an important lesson for the moralists and religious guides of our own time.

The spokesmen for the laboring classes have always taken advantage of Labor Day, not only to describe the achievements of the labor movement, but to make known their grievances, claims and aspirations. The grievances may be real or unreal; the claims, just or unjust; the aspirations, reasonable or unreasonable. We cannot decide these questions unless we have adequate knowledge of industrial facts. We cannot reach true and fruitful conclusions by any amount of deductive reasoning from first principles. The general principles are true, indeed, but they are practically useless unless they are applied specifically to the actual conditions and relations of industry. Unless we know the facts, we cannot apply the principles.

Fifty years ago the majority of labor leaders in every country were persuaded that the Catholic Church was out of sympathy with the aspirations of the laboring classes and, as between them and the employing classes, that it was in favor of the latter. Nor were these assumptions and conclusions entirely devoid of at least apparent foundation. Churchmen were sometimes silent when they ought to have had something to say about unjust industrial conditions. When they did speak, they sometimes made unfair and incorrect pronouncements upon the justice of certain working-class claims and the morality of certain proposed remedies for industrial evils. Their denunciation of Socialism and other false remedies was more frequent than their acknowledgment of the need for some reform, or their advocacy of sound reforms. The great majority of these mistakes were due to lack of comprehensive knowledge of the facts of industry.

Happily, a great change for the better has taken place in the attitude of the labor unions. The change is most strikingly illustrated in a recent address delivered by Albert Thomas at an international labor conference held in Geneva. Mr. Thomas is a very able man. He is also a Socialist. If he were addressing a similar international gathering twenty-five or thirty years ago, he probably would have denounced the "Black International," i. e. the Catholic Church, as the natural and traditional enemy of the working classes. On the present occasion, he emphasized the necessity of observing sympathetically the attitude of religious bodies in our time toward labor. This attitude, he said, could become a means of great assist-

ance to the labor movement. He summarised for his audience, not only the teaching of Leo XIII, but the Pastoral Letters of bishops in many countries, laying particular stress upon the American Bishops' Program of Social Reconstruction.

Now we all must realise that the happy conditions which Mr. Thomas described and the happy change in the attitude of men like himself toward the Church, are due almost entirely to Pope Leo's Encyclical on Labor. This great pontiff enunciated no new principles of justice or charity in relation to industry. The general principles which he laid down had long been commonplaces of Catholic moral theology. The new thing that he did was to consider comprehensively the facts of present-day industry, and to apply the traditional principles specifically to these facts. At the beginning of the Encyclical, he declared that the condition of the working classes had come to be little better than that of slavery. This was a statement of fact, not a repetition of a general principle. It was not arrived at by deductive reasoning. Throughout the Encyclical, he deals constantly with the actual conditions of labor in all its relations. Hence the concreteness and usefulness of his moral pronouncements.

While the clergy have given much more attention to industrial conditions and have a much better understanding of them than in the years which preceded the appearance of the Encyclical on Labor, there is still great room for improvement. While our seminaries devote much more time than formerly to the consideration of these questions, only a few of the students become deeply and sympathetically interested. Smaller still is the number of those who continue their interest after they have left the seminary. Our industrial relations and their moral aspects are exceedingly complex. It is much more difficult to obtain an adequate grasp of the present industrial system and to pass correct moral judgments upon its many characteristic practices than was the case in the simpler industrial organization of the Middle Ages. Hence, it is quite natural that many priests should become bewildered and discouraged when they are confronted with the more intricate facts and relations of industry. Nevertheless, those who appreciate the importance of the subject will not be deterred by mere difficulties. They will take advantage of the practical

contacts with industry which they can easily obtain, which, indeed, are frequently forced upon them, in the ordinary course of their parochial work. They have here a laboratory in which they can test and apply the general principles with which they became familiar in the class room. A single important labor dispute will present all the facts, conditions and questions which are necessary to convert one's abstract knowledge into concrete knowledge. No priest whose mind is eager and whose will is healthy will neglect such opportunities.

In the United States at the present time we are in danger of yielding to a false sense of industrial security. Strikes have become relatively infrequent, class feeling has apparently diminished, Socialism, which troubled us so greatly a few years ago, has all but disappeared, and the skilled section of the laboring classes enjoys comparatively great prosperity. To assume that this is an adequate picture of labor conditions is to deceive ourselves. These are facts, indeed, but to know them alone is to have only one-sided knowledge. Conclusions drawn from these alone are liable to be as inadequate, essentially as false, as the generalizations which medieval writers made about slavery and serfdom upon the basis of a one-sided observation of these institutions.

Despite the fact that here in the United States the wage-earning class as a whole is better off than any other laboring population has ever been, anywhere in the world, our industrial system contains certain grave defects and presents certain menacing features. As regards wages, no competent authority denies that an annual income of fifteen hundred dollars a year is necessary for the decent support of a husband and wife and three small children in any city of America, or that considerably more than that amount is required in our largest cities. Nor does any well-informed person deny that a very large proportion, probably a majority, of our adult male wage-earners receives less than fifteen hundred dollars a year. Some persons who are aware of these facts belittle their importance with the comforting assumption that these underpaid wage-earners are somehow made of different clay and therefore can readily get along with less than the normal requisites of life. Other complacent persons reflect that a majority of these underpaid males are probably unmarried and therefore

do not need a family wage. All such persons need, first of all, to examine the pertinent facts. They ought to inquire whether it is really true that the underpaid workers and their families differ so greatly from their fellows that they can live decent human lives on less than decent wages. Such an inquiry honestly made would produce disquiet of conscience in any person who is capable of that feeling. A similar reaction would be experienced by any well-disposed person who considered fully the implications of a situation in which a very large number of adult males are compelled through lack of income to forgo marriage and family life indefinitely.

Another great evil is economic insecurity. Even in the best times, a considerable number of workers are unemployed, at least temporarily, through no fault of their own. Every few years we experience a period of industrial depression which forces a considerable percentage of the laboring class out of employment for many months. Adequate remedies for this situation are not easy to find. However, there are two measures that would greatly reduce the volume of suffering involved. The first is universal high wages, which would increase the purchasing power of the masses and keep industry going with smaller interruptions than have hitherto been the rule. Depressions occur because our industries are capable of producing more goods than the consuming masses are able to take off the market with their present incomes and purchasing power. The second remedy is insurance against unemployment, which would greatly lessen the inconveniences undergone by persons who are temporarily deprived of regular wages. Sickness and old age are likewise very serious and persistent sources of insecurity. In both cases the universally recognized remedy is insurance. Unfortunately, the comfortable classes and the makers of opinion in our country, including the clergy, have little or no systematic comprehension of the foregoing evils. Until they obtain greater knowledge of the actual facts and acquire a more tender conscience and a greater sense of responsibility, the adoption of the obvious and practical remedies will remain slow and inadequate.

The most fundamental defect in our industrial system and the most fundamental need of the laboring classes are almost entirely overlooked by persons who do not take the trouble to

obtain comprehensive knowledge. The defect to which I refer concerns the worker's status. Here in the United States the assumption has been general, until quite recently, that the majority of workers need not remain all their lives in the condition of mere wage-earners. According to this traditional assumption, or legend, the great majority of laborers have the opportunity, if they but seize it, of becoming owners of some kind of business, however small, long before they reach the period of old age. Honest and realistic students of our industrial conditions know that this tradition is no longer, if it ever was, in accord with the facts. The great majority, probably ninety per cent, of those who begin life as employees will end it as employees. This is a necessary outcome of our industrial organization with its large, costly and relatively few business concerns. Our industrial system is divided into two classes, a small group which performs all the functions of ownership, control and direction and a very large group which neither owns nor controls, but performs subordinate tasks under the direction of others. As a natural consequence of their position and outlook, the members of the latter class have very little interest in their work or in the prosperity of the concerns by which they are employed. Being for the most part mere executers of industrial orders, they have no opportunity to practise or develop their creative or directive capacities. This condition is an obstacle, not only to industrial efficiency, but to the development of human faculties and the maintenance of human dignity. It is fast creating a kind of industrial feudalism which no believer in democracy and no lover of human progress can contemplate with complacency.

For this condition there are three remedies now well recognised by all thoughtful students, and these remedies have an organic connexion with one another. The first is labor sharing in management. Necessarily, it means different things in different industries, but its essential features and ends are the same everywhere. The workers should obtain that measure of control over at least the productive side of industrial management which will arouse their interest in their work and enable them to exercise some of their creative and directive faculties. The men and women who compose our industrial population have not been sharply divided by their Creator

into two utterly different classes, one possessing all the managerial ability and the other having no capacity except to do what they are told. In this connexion, the words of Dr. Royal Meeker, who was for many years Commissioner of the United States Bureau of Labor and who has been all his life a student of industrial conditions, are highly suggestive: "I insist that the management, even scientific management, has not a monopoly of all the brains in an establishment. . . . As a worker and a student, I feel that there is a tremendous latent creative force in the workers of to-day which is not being utilised at all. . . . Here is a vast source of industrial power which has been cut off, isolated, by the transformation of little business into big business. It will be difficult to tap this source, but tap it we must if we are to continue anything resembling the present industrial organisation with its large scale production. The good will of the workers is a much more potent force making for industrial efficiency than all the scientific management formulas and systems of production. There is no inherent reason why the good will of the workers should not go hand in hand with scientific management. Until now the workers have had only antagonism for scientific management because the scientific manager never asked them for their opinions or ideas,—he only told them what they were expected to do, and the workers promptly did something else. I have already said that workers are not different from employers. That is precisely what ails them. If employers will only deal fairly and squarely with their employees, let them know all about the business except only those technical processes which must be kept secret, and take them into a real partnership, production will be enormously improved both in quantity and quality." [6]

The assumption of radical mental inferiority in the laboring classes which Dr. Meeker combats in the foregoing quotation, is strikingly similar to the assumption made by many medieval writers about the natural unfitness of slaves and serfs to be anything else but slaves and serfs.

The second change in the status of the worker consists in giving him a share of the profits of industry in addition to his regular wages. There is no doubt that the pursuit of

[6] *The Monthly Labor Review*, February 1920.

indefinite gain in our competitive industrial society has been a most effective stimulus to invention, efficiency, and achievement. Why should it be restricted to business men and directors of industry? It could be made quite as effective and quite as beneficial to the majority of employees. Therefore, they should be enabled, wherever practicable, to obtain in addition to their wages some share in the surplus profits of industry. Capital must receive a sufficient return to ensure its continued investment; labor should have adequate wages; but the surplus above these funds should be distributed among all those who in any way coöperate actively in the process of production. This arrangement would be a continuous incentive to all workers to make the surplus as large as possible.

The third remedy for the evil that we are now considering is labor sharing in ownership. This can be brought about by two distinct methods. The first is labor-ownership of the stock in the corporation. While many large concerns have been encouraging this kind of ownership in the last few years, the great majority of them seem unwilling to let the workers get a sufficient proportion of the stock to give the latter a share in control. This is an undesirable limitation. The other method of worker ownership is obtainable through coöperative industrial societies. This is much more difficult, but it is quite practicable wherever the workers possess the requisite resolution, energy, altruism, and patience. At any rate, the traditional Catholic ideal for the working classes is not the status of mere employees, but a condition in which they are also owners, at least in part, of the tools with which they work. Pope Leo XIII was speaking in the line and spirit of that tradition when he declared that "the State should seek to multiply property owners".

The final disturbing element that I wish to consider in the present industrial situation is the condition of labor organisations. The membership of American labor unions constitutes only a small percentage of our wage-earners, and for the last few years it has remained almost stationary. On the other hand, there has been a remarkable development of what the employers call "employee representation," but what the labor union leaders stigmatize as "company unions". While these are probably in all cases better than no union at all,

they can be genuinely helpful to the worker only in proportion as they become truly representative of their members and independent of employer control. As yet the majority of these organisations have not obtained that representative and independent character. They do not comply with the requirement laid down by Pope Leo XIII: namely, that workingmen's associations should be so organised and maintained as to enable the worker "to better himself to the utmost in body, mind and property". Effective labor unions are still by far the most powerful force in society for the protection of the laborer's rights and the improvement of his condition. No amount of employer benevolence, no diffusion of a sympathetic attitude on the part of the public, no increase of beneficial legislation, can adequately supply for the lack of organisation among the workers themselves. Many words will not make this fact clearer. It has been stated with precision and eloquence in the following paragraph by Adams and Sumner: "In the last six centuries the laboring population has risen from a condition of serfdom to a state of political freedom. In this struggle for economic equality, the victories have been won by the wage-earners themselves. When they did not pursue their interest they lost their interest. When they forgot to demand their full reward, they failed to receive their full reward. They had occasional encouragement and even an occasional leader from the employing classes, but in the main they fought their way against the opposition and not with the assistance of their employers. Their weapons were the strike and the trade union. When the ponderous machinery of supply and demand was ready to give them a lift, its inertia and initial friction had to be overcome with a strike. When it had begun to thrust wages down, it was prevented from entirely degrading the wage-earners by the trade union. Always and everywhere the salvation of the working classes has been collective action; and while the wage system remains, their progress will continue to be dependent upon collective action. . . ." [7]

The condition of the working classes has indeed undergone great improvement, not only in the long period of six centuries referred to in the preceding paragraph, but in the century and a half which has elapsed since the Industrial Revolution; but

[7] *Labor Problems*, p. 205.

the improvement would have been even greater, much greater, had the clergy taken more interest in the industrial side of the worker's life and had a better knowledge of industrial conditions. Had the clergy been thus alive to their obligation and opportunities, great sections of the laboring classes in several countries of Europe would not have been alienated from the Church. In the United States we are fortunately in a much better situation. Our Catholic workingmen have not in any organised way nor in considerable numbers departed from their Catholic allegiance. Nevertheless, this happy situation will not maintain itself automatically. It will not continue unless the clergy take a sympathetic interest in the economic condition of the workers and equip themselves with that comprehensive knowledge of industrial conditions and relations without which accurate moral judgments are impossible. Hence, I close this article upon the same note that I struck at its beginning: the necessity of concrete industrial knowledge.

JOHN A. RYAN.

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IMPORTANCE OF THE PASTORAL OFFICE.

I WISH to present in this article a few thoughts respecting the importance of the pastoral office. I wish to call the attention of the reader to the wisdom and goodness which our Saviour has displayed in giving to His Church, "pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". The wisdom of this measure is worthy of our highest admiration. Nothing like it existed in the world before. There was indeed among the Jews an established priesthood; but their office did not include the sublime functions of the Christian priesthood, among them, the imparting of religious instruction. Prophets were at times specially commissioned to declare the commands, or announce the coming judgments of Jehovah. The priests and Levites occasionally read and expounded the law; sometimes they travelled through the nation, to rouse the slumbering conscience, and to recall men to their duty. But there was not among the Jews an order of men who, like the Catholic priest, resided among the people, and labored to teach them to prepare their souls for heaven.

Among the heathen nations there were numerous priests who performed the rites of their religion, and who, to a certain extent, endeavored to inculcate their opinions. There were philosophers too, who gathered around them admiring disciples, and who taught to these select followers their discordant principles of philosophy, of morals and of religion. While therefore the general plan of spreading Christianity by public preaching, and of consecrating an order of men to the service of religion, had some semblance in the customs both of the Jews and of the Gentiles, the particular modification of this plan which is found in the appointment of pastors was original with our Saviour. It is a proof of His divine wisdom. It is a glorious peculiarity of His religion. It is necessary to the full accomplishment of His gracious purposes in relation to His people.

As an instrument of bringing His people from their natural state of alienation and ruin, the regular ministry of the Catholic priest in the rôle of pastor of souls is a wise and powerful expedient. His labors form the grand agency by which our Divine Saviour calls His children from darkness to light.

"God hath chosen you first fruits unto salvation, in sanctification of the spirit and faith of the truth." The truth then must be taught, in order to enlighten the understanding, rouse the conscience, and subdue the will. We know not how much truth is necessary for these purposes; but facts prove that for the most part the truth is poured gradually into the mind till at length that decisive act of the Holy Spirit is performed by which the soul is enlightened. Hence it is that those among our people are best instructed who have enjoyed the benefits of a Catholic school training and a steady and judicious tuition from the pulpit. None of these means can insure success; but they are necessary as a preparation for the exertion of the Holy Spirit's power. Hence it is, that among some of our people, the truth has for a long time no apparent efficacy; but at length, when perhaps the priest, disheartened by the absence of visible effects, begins to consider his labors as unavailing, the Spirit of God descends, and minds which have been gradually and silently imbibing the truth are awakened, like the dormant energies of vegetation when the warm breath of spring returns; and the garden of the Lord

becomes beautiful and fragrant with the newly springing trees of piety and holiness.

The faithful priest preaches the truth with all the variety and skilful adaptation which the different classes and varying conditions of his hearers require. He unfolds the claims of the law, he describes the ruined condition of the soul, he dwells on the character of God, he announces the coming wrath, he urges the reception of the sacraments, and above all he declares the unutterable love which speaks to mankind in the sufferings and death of the Son of God. He tries every argument, he makes every appeal to the hopes and the fears of men. He often recalls the fugitive attention to the same neglected truths. He renews and deepens the rapidly effaced impressions by reiterating line upon line and precept upon precept. "He reproves, entreats, rebukes in all patience and doctrine."

Thus God brings increase to His Church by the agency in great part of the pastoral office, in its regular and noiseless action. There is harmony between the other great works of God and His greatest work, the salvation and regeneration of the souls of men. As the processes of nature are carried on by general and fixed laws, so the work of bringing souls to the knowledge of the true is mainly accomplished by one established agency: "Go ye into the whole world and preach the Gospel to every creature." "It pleased God by the foolishness of our preaching to save them that believe." There is in this arrangement a wise economy of time and of moral power. The kingdom of God will not fully come on earth till everywhere, over the whole surface of the globe, there shall be a faithful preacher of Christ crucified, and vigilant pastor of the flock of God.

But the wisdom of our Saviour in the giving of priests to His Church may be also clearly seen in the other ministrations of the pastor. The "perfecting of the saints" is mentioned first in the list of purposes for which pastors and doctors are given to the Church. The turning of the soul from its evil ways is but the first step in its upward progress toward heaven. Preaching and instruction on the part of the pastor changes the ruling desires and purposes of the soul that is seeking the truth, but it does not extirpate sin and every unholy passion.

Something more is needed besides hearing the word of God preached "in season, out of season". It is in the tribunal of Penance where the great work of the pastor for the salvation of souls is accomplished. Here the mind of the penitent is led into larger views of divine truth by the instructions given by the confessor. These instructions are fitted to his particular case, and the pastor devotes his attention and brings the stores of his learning to smooth the path of the penitent and direct his steps anew. He comes with a voice of affectionate warning and encouragement, to rekindle his devout affections, to make him hate sin, to excite in him a great sorrow for it, and to incite him to run with fresh diligence the race set before him. If he wanders from the path again, his pastor follows him with watchful affection and brings him back to the fold once more. If he is harassed with doubts, there is a wise and faithful counsellor. If he is overwhelmed with trials, there is a friend who is ever ready to console him, by directing his thoughts to the great Bishop of souls. He often, too, approaches the table of the Lord, and partakes of the Body and Blood of our Divine Saviour, which are so admirably fitted to invigorate his faith, to dispel his fears, to refresh his soul, and to lift his heart from the trials and seductions of earth, to that pure world where his Saviour reigns and where He has prepared everlasting mansions for those who love. What a sublime vocation for the pastor, to dispense this Food of Angels to the faithful, to be their safeguard, their consolation, their joy, and their supreme happiness in this vale of tears.

The saint is thus gradually prepared for heaven by the pastor of souls; and at every step of this progress in holiness he enjoys the generous aid of the pastor whom God has appointed to be his guide. And when, at last, he sinks in his dying pillow, and his soul is hovering on the verge of eternity, there at his bedside, kneels his affectionate pastor, who prays over him, and anoints him with oil in the name of the Lord in the administration of the holy sacrament of Extreme Unction. He speaks words of peace to his departing spirit, cheering his heart with the promises of Him who has conquered death and hell, and imploring for the dying one as he passes through the dark valley of death, that "the Angels lead him into Para-

dise, that the Martyrs receive him at his coming, and that he may have rest everlasting with Lazarus once a beggar".

How adorable is the wisdom that has appointed such an agency as the Catholic priesthood for "the perfecting of the saints". What could be substituted in its place? How else, without a constant miracle, could the Church be preserved from extinction, and the faithful from worldliness and apostacy? There is a depth of Divine Wisdom in this economy which we cannot fully fathom. We are so accustomed to witness it, that we are not struck, as we ought to be, with the wonderful proof which it affords of the divine omniscience of the Founder and Head of the Church. The Church itself could not endure without pastors of souls, who should not only preach the word, but who should watch over the souls of the faithful, who should be the means for the forgiveness of sin, who should feed them with the Body and Blood of our Saviour, and by all the expedients and assiduities of pastoral vigilance and love should train them up for heaven.

But the love of our Saviour is not less conspicuous than His wisdom in giving pastors to His Church. The numberless aids and comforts which the faithful receive from pastoral care are proofs of our Saviour's love, because they are the intended results of His own appointed plan. They prove His tender care for His people. Besides His Divine Presence in the Blessed Sacrament of the Altar; besides the Sacred Scriptures, which are full of consoling truths and precious promises; besides the guidance of the Holy Spirit as a teacher and comforter; He has appointed and consecrated pastors for His Church who shall watch over and protect and feed the flock. It is His chosen way to prepare the faithful for their eternal destiny. It is a constant pledge of His faithfulness. It is substitute for His own presence. It is a temporary arrangement which contains in itself an assurance of the ultimate completion of our Divine Saviour's purposes. The pastor is like a messenger employed by a tender father to guide a distant child to his home, and to instruct, protect and comfort him on the way. He is, like Moses, an appointed leader to conduct the people of God through the wilderness, to the heavenly Canaan. If our Saviour did not love His people, He would not have made such an admirable provision for their instruction and happiness.

If He did not design to receive them to heaven, He would not have devised such a gracious system of means to prepare them for their inheritance.

Pastors of souls then ought to feel how important and responsible is their office. It was established for great purposes; therefore they should be diligent in accomplishing them. As inestimable benefits flow from the labors of a faithful pastor of souls, corresponding evils must spring from his neglect of duty, and a corresponding degree of guilt must rest on his soul. Let him give himself wholly to his work, feeling that it is arduous enough to tax all his faculties. Let him ponder well the charge given by St. Paul to Timothy: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom; preach the word; be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine.—Be thou vigilant, labor in all things, do the work of an evangelist, fulfil thy ministry."

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EDUCATION TO CATHOLIC MARRIAGE.

THE growth of the practice of birth control is of distressing concern to every priest, and should be to every Catholic. But what is alarming in addition is the knowledge and frank discussion of it by many of our young unmarried men and women: yes, even by our youth who are yet too young to contemplate marriage. The propagandist diffusion of the knowledge of contraceptives and the advocacy, one can say the preaching, of an alleged duty of birth control, account for this. This has happened unexpectedly, during the upset of the war and the reconstruction period, when almost anything could have transpired, and sinister things were brought to pass. Birth-control ideas, under one form or another, or under one name or another, are in the air and in the minds of all. Some fight it more or less successfully; others are utterly demoralized by it. The appeal has been boldly and cleverly made. And the net result is that, as Foster could say of Europe over a decade ago, "We live in an age in which it is no longer possible merely to hand on generally accepted

truths." This is perhaps more true of the Catholic teaching and standards of marriage than of anything else.

To cope with this evil condition we have done much, indeed. It has been denounced in the pulpit and the press and the right views and attitude have been vigorously and luminously preached and set forth in print. Above all, in the confessional and in the instruction immediately preliminary to marriage, priests have striven earnestly, even desperately to combat immoral views and practice. No one can say that the vicious spirit in our midst has been unperceived or under-estimated by the Catholic mind or unchallenged and unopposed. And yet withal, is anyone satisfied with the result?

The opposition to propaganda in legislatures has been measurably successful, but this cannot stop the diffusion of the hurtful ideas; their propaganda has gained fearful headway already, and has reached the minds of practically all who are of adult age or near it. The Catholic pulpit and press have at least set our people right as to the knowledge of their duty in the main, but that is not the same as affecting their hearts and wills. The confessional is admittedly too late for many already tainted with this wrong-mindedness; while of course it is not approached at all by unnumbered delinquents. As to preliminary marriage instruction, it will suffice for the moment to point to the extent of the malpractice among Catholics and to the confessional problem, as the chief commentaries on the effectiveness of the instruction given.

As far as tangible results can be ascertained, our effort has not been nearly as effectual as we must desire. We have still further effort to make if only to perform our duty. An admission of futility is unthinkable and defeatism is not Catholic. There is balm in Gilead, and the arm of the Lord is not shortened.

It will be to the purpose to consider what balks our work, wherein we have miscalculated possibly, and out of the findings contrive a more effective procedure against the evil in question.

That we are not more successful in our fight against this evil may perhaps be accounted for, so far as the laity are concerned, by certain facts or contingencies. Many enter marriage right-minded in an abstract way, but with little or no

realization of what it involves and demands of them. The result is that when face to face with the grave problem of bearing and rearing children, they are overwhelmed, and they yield to the easier, sinful solution. Else, how can anyone explain the abrupt break-off in practical Catholic life? What we observe is that these young people were regular at Mass and the Sacraments, their confessions were of peccadilloes or frailties, seldom of grossness. They are the product of our Catholic schools and homes and environment. And yet they are found wanting when weighed in the balance of Christian wedlock. They have come upon the moral and physical, economic and social, problems of child-bearing and family-raising, unexpectedly. A new fear has risen in their hearts, an unforeseen or unrealized portent of evil seizes mind and imagination, an uninviting prospect of a drab life of drudgery suddenly faces them, and with dismay they see too clearly that the life of romance and freedom from care and responsibility, which has been theirs, must be given up in the name of conscience. They have not the courage of their state of life, the true grasp of spiritual truth. They shrink from their plain duty because they were not wisely prepared for it. Instruction has been futile.

Or again, we observe another class. Many enter marriage demoralized. They are not necessarily vicious. In many respects they resemble the others, but their minds are perverted, or at least tainted. They have heard and learned much about marriage that is not wholesome. They learned from wrong sources and were impressed by the untoward features of marital relationship. They have been imbued with the ideas of the birth-control propagandists, though not always by these. And here let it be said that the worst corrupters are not the outsiders, but Catholics, chiefly married women. The facts are, then, that young couples marry with the sad handicap of an un-Catholic mind and a sad lack of Catholic disposition. Fear has already determined their conduct, for this is the dominant factor in their lives. These are prepared *badly*.

Furthermore, as a matter of fact, many enter upon marriage in the poorest possible frame of mind that can be decently rated as Catholic: namely, with the conception only of their

rights and their strict moral obligations as to intercourse and child-bearing. They have no other standard, no other mentality with which to meet the trials and the burdens and the temptations of their state of life. In this as in every other condition of life where the welfare of the soul is at stake, there is great danger. Experience and all spiritual literature tell us that when one's life and mind are on that level, sin and default are inevitable. The choice, the only one that presents itself, is between sin and sheer duty. If one's conduct is on that plane, merely stopping short of mortal sin, then mortal sin becomes inevitable, and an almost habitual state of sin is the only thing that can be expected.

There are no outposts to warn of danger; no precautions that ward off the grievous consummation; no appeal to better, finer things; nothing to hold persons back when the fearful urge of deeply felt and keenly dreaded evils in the physical order is upon them. The moral or spiritual evil is comparatively unreal, and it makes no impression that can have a deterrent effect. As we have said before, they are unprepared for the struggle: there is no struggle, for there is no strength with which to put up even the feeblest fight. They are carnal-minded *practically,* and only *nominally* Catholic-minded. The feelings, the inspirations, the stirrings of mind and heart, the emotions that a real Catholic heart holds are lacking, because they have never been inculcated or fostered. Such persons give in without a fight, because they do not know how to fight. And what they do know, they should not know: namely, the reasoning that not only prompts, but condones and even sanctions their unworthy conduct. To turn to prayer and the sacraments in their misery, to look upon Christ, in His sorrow and sacrifice, to hear His voice of appeal and encouragement, to let into their hearts and souls His courage and consolation, to understand the untold blessedness and glad strength of heart that come of sturdy cleaving to God and duty, the mighty and exulting compensation of seeking first the kingdom of God: these resources of the Catholic are not theirs, simply because their minds are so full of unworthy and un-Catholic suggestions. To fight means to be trained to an art and a condition. And marriage, because it is the sum of most people's lives, is, as a seminarian once said in the perora-

tion of his sermon, "fighting the good fight". We cannot take for granted that our people are trained, even though they be practical Catholics before marriage, if only because the spirit of the world contrives to train them perversely.

It would seem, then, that preparation for marriage falls short of the requirement. Not that it is on the wrong basis, or on wrong principles, but rather because in these respects it comes too late; the emphasis is not on the right points; the odds, the adverse influences are not fully or clearly appraised.

It cannot fairly be said that we are remiss as to the requirement of the Code (Canon 1033), which concerns the immediate preparation for marriage. Pastors, following directions and commentaries, see to it that the parties know of the sanctity of the Sacrament of Marriage, the mutual obligations of husband and wife, and their obligations in regard to offspring; and require the nuptial confession and Communion. This prescription of the law is substantially satisfied. Also the precaution of Canon 1020 §2, that the parties give evidence that they are sufficiently instructed in Christian doctrine, is attended to. But question is forced upon us by the facts: "Why is not all of this more effective?"

One explanation may be that the time at which all this is done is not propitious. The old saying that love is blind, is a very comprehensive and not too well comprehended truth. It goes far beyond accounting for the curious mating which we often observe, and the blindness of man and woman to each other's faults. It means that their minds are impervious to the instructions given whose import is thus lost upon them. That the parties are inexperienced determines this in part. But also we need to count on the courtship mentality. The period is a dizzy stage. The preoccupation of many secular details, the excitement incident to the approach of the great event, unwarranted optimism that defies qualification, and doubtless, above all, love, whether it be infatuation or the tender glow that tinges all things within their ken—all contrive to engender a state of mind that admits of no very sober realization of sterner things that have little of romance in them. They simply cannot take in anything more than words, which remain, isolated in memory, to return as echoes in drearier days to come. Too much can easily be taken for

granted, and much of our effort can come too late, as do those about to marry make known their intention too late. The Code and the theologians give a strict requirement for this period, but this is not all. Canon 1018 gives this wise admonition: *"Parochus ne omittat populum prudenter erudire de matrimonio ejusque impedimentis."*

Pastoral teaching extends over the whole year and to all of the flock, to the pulpit, the confessional, parish visitation, and to the school. It is for the unmarried, for those contemplating marriage, as well as for those already married. It is done *per se* and *per alios*. It is a slow, long-range and continuous process. It is not easy in these days to secure right-mindedness and worthy dispositions; to ground and confirm Catholics in the matter of marriage. What is done to forestall mixed marriages needs now to be extended to almost all marriage. Take time by the forelock; begin before people are involved, before minds are tainted and passions, good, bad, or indifferent, have clouded judgment and warped good dispositions. *Erudire* means more than elemental instruction. It signifies thorough education to Catholic matrimony.

The occasional sermon, even seasonal courses on marriage, and mission preaching, are not adequate, as experience attests. All the resources and all the opportunities of pastoral ministry are now required, *"in season and out of season"*, to meet the need of the day. Mere statement of Catholic teaching, denunciation of evil-doing and the evil-doers have not been effectual. In passing, it does seem that much of our writing and preaching is futile. What our people need is to be imbued with the mind of Christ; to be brought to cherish what is decent and pure and noble; to be steeled to sacrifice; to be inspired with the appeal of Christ to hold to the will of His Father and to look for His blessing, consolation and help; and to be grounded in the understanding that the life which is worth while, is, in whatever path they choose, an existence for others and for God; and on this condition only can it come to good for themselves. Married life is this, and realizes it perhaps more than any other condition in this vale of tears. It can be brought home to the faithful very readily and with unction and inspiration that will stir their hearts, draw out the fineness of aspiration that rests on nature and on the

grace of the Holy Spirit, and bring them to a mind as well as to a conscience in which anything but Catholic motherhood and fatherhood is unthinkable.

The Code says "*prudenter*", and there is evidence for the opinion that this word is limited to a practical caution in the matter of sexual instruction. That in itself is above criticism. We are firmly of the conviction that the more we hold to the Catholic tradition in this matter, the more securely we ensure Catholic morality and the less harm we do. But "*prudenter*" can mean much more than this. Prudence is the adaptation and use of means to ends. The end of our teaching people what sacramental marriage is, and the present purpose is, to prepare them against unworthy wedlock and to combat the actual menace of evil-doing. There is much that all, even children, can be taught, besides sexual information, and cannot be left out of their training if prudence is to be observed. We must begin betimes and use every resource at hand. To quote an eminent pastoral theologian: "The most opportune time, and the time to begin this training (for children) for worthy marriage is the high school age; and the way is to inculcate in these pupils a wholesome concept of their future life as mothers and fathers, husbands and wives, and engender a spirit of unselfishness and true considerate love for others that will make them look forward to a life that God will bless and prosper." And this is the work of priests more than of anyone else.

In the actual immediate instruction of persons about to be married, and even in talking to others, the emphasis is usually canonical and moral rather than pastoral. It is necessary to make sure that there are no impediments or irregularities in the way of a valid and licit contract; that the parties understand substantially what they are about; that they receive the sacrament worthily. None of these is to be taken for granted and the preoccupation of the priest and the parties with these is marked as it should be. Marriage is a momentous step in life. In view of the futility of much of the instruction on marital rights, obligations, procreation and education, it does seem that, while most assuredly none of these points should be neglected, there is another phase of marriage that could be brought home to our people in a very telling way.

In all our books on the subject we read of *matrimonium quoad nomen.* It is *matris munium, conjugium, consortium, nuptiae.* The commentary is nearly always confined to philology, somewhat obscure naturally, and the reader regards the terms as of only archaic interest; to wit, these are names only and secondary to the canonical definition and reality of the contract. Yet the pith of pastoral marriage theology is in these names.

Marriage is *matris munium,* the function and burden of motherhood; it is this *first of all,* and anything else is negligible by comparison. Marriage cannot be rightly thought of as anything else and it is as such that it should occur to the mind of everyone. This is the high light, the outstanding regard it should have in the minds of all. As we think of the priesthood with the Mass in mind, and Sisterhoods as resting on renunciation and service, so marriage speaks of childbearing.

Marriage is to be so thought of principally; too often this is a secondary, unpleasing prospect, and regrettably unavoidable at best. To bring home to all, especially those about to marry, that wedlock has no other independent justification than a family, that the having and rearing of children is the life they now choose, that they must from now on think of themselves as mother and father if they are to become husband and wife and live as such, is to give them the mind of Christ in respect to marriage.

Of course this is far from being the mind of those who default their duty. They regard motherhood as a matter of interpretation, to be solved in the light of other problems and interests. There are pressing interests to be consulted and safeguarded. They certainly have never been impressed with the unequivocal fact that marriage is not what they think; that they cannot remake God's mind and His determinations.

Couples do not think of themselves chiefly as mother and father of a family; as settled down to this business of life. Ask them to explain why they carry on the social life of courtship days, the freedom from responsibility of family; the standard of living that can be maintained only on the no-child basis. To an extent they have kept the school boy and school girl complex. The *matris munium* is what marriage means

and can mean only, and should be made to mean to every Catholic at least. But it will require a lot of emphatic statement and repetition.

Matrimony is *conjugium;* joined together by a yoke. It is not a mere union, by which those who marry become inseparably united, and are merely husband and wife. A yoke has been accepted by each. They have chosen to take this same yoke together for life and for life's work, because a yoke is not a garland or other holiday decoration, but an apparatus for labor and fruit. Again it is a mutual yoke; the man accepts it as well as the woman. Each has it upon soul and body, to help toward a common achievement, a family.

Matrimony is *consortium,* a common lot, companionship; the life of one is to be the life of the other. We say "*they live together*". They cannot choose their goings and comings from now on, independently of each other. They have chosen to share with each other life and fortune, but this is sometimes forgotten. The husband is the greater offender in this. Family doctors blame husbands severely for grievous, if thoughtless, neglect; and they attribute very much of the practice of birth control to a practical desertion of wives. A man has habituated a woman to his company during courtship, to agreeable and constant attention, and has given solemn promise of deeper devotion by an abiding union of heart and home. And what happens? The young wife becomes pregnant, her nervous system is disturbed, and she is not so companionable as formerly. Home becomes irksome. She cannot go about with her husband as enjoyably, if at all, as hitherto. He goes alone; business or some other excuse keeps him away from home or takes him out of his home frequently. And the woman whom he has accustomed to much different treatment misses him when she needs his companionship and considerateness as she never needed them before. She now realizes what love is and is not; what selfishness can be; what *consortium* would mean and ought to mean to her and to the one who has made her lot what it is. Well! it's a poor game that two can't play; so she will not be a fool again, she says in the loneliness and bitterness of her heart. If she can help it, this will not happen again. The point is that men, married or unmarried, need to be educated; for they are seldom

naturally considerate, as women find out to the embitterment of their lives.

Matrimony is also called *nuptiae*. The idea is modesty and submissiveness, and, as is usual, by Christian adaptation and paradox, it recommends purity, sexual reserve and restraint particularly in married life. We do not set store enough by this, and yet the power of our faith and religion over this most unruly passion and the greatest of human weaknesses is the triumph of real Christianity. We must not surrender, nor make concession to sensuality, or perverseness by lowering ideals, or by failing to hold up to our people the noblest ideals of wedlock. What is moral merely is not our standard and it is unworthy of our faith to be content with low notions and tawdry practice. Catholicity is an appeal to virtue and to fineness and we have no right to set anything else before our people or to let them think that anything else is worthy of or expected of them.

Marriage is not license, in any sense, from the Christian standpoint, and we should have a care that it be not regarded as such by the faithful. The more so, that it is unexceptionally true that marriage relations which are according to the strictest and highest dictates and recommendations of Catholic morals and virtue are the happiest of all. This cannot be gainsaid, but it is not often enough said or sufficiently brought home to couples. An effort should always be made to make husbands and wives understand that they are ensuring their own happiness by self-restraint, rather than by indulgence; and the more considerate the control the greater the blessedness they will know.

Men particularly need to have this impressed upon them, for they have practically no appreciation of the passivity of women, and they come to realize it too late, if they ever understand or realize it at all. Considerateness has an untold meaning of love to a wife, while inconsiderateness means that she can regard her spouse only as an animal. It cannot be too strenuously insisted upon that this is a great factor in the wife's attitude toward child-bearing. Not that in itself it has any effect on conception, of course; but the psychology is that a woman who knows that she is little more than a servant to the lust of a man, though he be her husband, comes to regard

child-bearing and children as disagreeable and repugnant. It kills and stifles fineness, generosity, love, the inspiration of motherhood and Catholic sense of duty. Callousness in one begets it in the other.

It is disconcerting that the suggestion of, much more the recommendation of the Tobias-like behavior immediately following the marriage is often greeted with a sceptical smirk. This is abominable. Apart from the fact that this means low-mindedness, there is lack of understanding of what experience teaches. Many marriages are off to a bad start just because of this. The shock to the young wife has meant a life of misery, of disgust toward her spouse and toward marital intercourse, which is hurtful to child-bearing. On the other hand, forbearance and delicate consideration at the very beginning, which should be expected of a Catholic husband, engender a new respect and affection that was unknown before marriage, and make for a dutiful and uncomplaining, generous wifehood and motherhood. And this, even in cases where almost every other circumstance of the marriage and wedded life is calculated to work very opposite results. Experience is, that in this respect, as in all Catholic behavior, virtue inspires to virtue, and fineness moves to fineness. It is indeed a strange, not to say a culpable oversight or omission, if what is worthiest of Catholic wedlock is not recommended and urged upon men, if only by way of warning.

Is there not also some shortcoming in the instruction given the couple, or at least a wrong emphasis, on the morality of the *debitum?* Is there contentment with the teaching of the right to ask and the duty to render, and little or nothing about the wrongness of asking and the duty to refuse, or at least, the right to refuse. Women complain bitterly of their burden and it cannot but be that there is much misunderstanding on their part and not the less on the husband's. Like any duty, the *debitum* has rational basis and reasonable limitations. Reason forbids intercourse at times, just as reason allows refusal of it. Were this better understood by husbands, wives would be spared much distress and the interests and the duties of marriage would be better secured. That it is often not sufficiently inculcated has this consequence that women yield rather than risk displeasure, harsh treatment or desertion, but

do so grudgingly and with a mind to spare themselves all further possible burden, to the prejudice of the ends of marriage. That it should so work may seem inconsequential, but the fact is that it does. And the trouble is with the man; he needs a liberal education to marriage. His duty should be told him when his inconsiderateness provokes his wife to the practice of birth control.

An esteem for self-control, for modesty, even for continency and a tender regard and reverence for a wife are very much to be expected of the faithful, and we are come to a sorry pass if Saint Paul's injunction in the Epistle to the Ephesians is not vividly presented to the minds of our men, or if we think it can fall only on unheeding ears and unfeeling hearts.

Now all these considerations on the points of right emphasis in the training for marriage come to a head in the good old ascetical and theological concept of a *state of life*. Matrimony is a state of life, a new one; a change of state of life is made when persons become husband and wife. A trite saying if you will; a platitude even, but it has lost significance. These words need to have the verve and life-giving meaning restored to them. They are words to conjure with; words that can conjure up in the mind the vivid realities we have been speaking of.

A state of life means a whole scheme of things; conduct, interests, obligations, outlook, occupations, and achievements, and what not. A change of state of life means that all of these will be new and perhaps awkward, and difficult. The change can be very congenial, but that is never to be taken for granted. It must be safeguarded by careful preparation. Sad to say, it is too often taken for granted, though God alone knows why. The casualties in the priestly and religious life are very easily explained by this pathetic mistake. One who knows aught of religious training knows that this is the crux of the work. Youth sees visions that have no stuff of real life in them; filmy things spun and woven from the distaff and loom of optimistic inexperience and roseate imagination. The wish is father to the thought, and it is less irksome to think the best of the future than to face grim truths and possibilities, to put oneself about and head up stream, to get ready for the worst if we are to hope for and realize the best. It is hard

to tell, much less to make people sense, what is ahead of them. But it is needful to do so, to try earnestly to bring home to them the prosaic realities and their surpassing blessedness.

What we note and bitterly lament is that couples do not accept a change of state of life, and they think that the new state of life is to be of their arranging. It is not even a question that they ever really understood they were about to make a radical change from a way of life that they knew and had accepted according to God, to another differing vastly but also set and determined by God; one that would point their every act and thought, and yoke their lives in a way that would leave little to whim and individual caprice or fancy. Wedded life creates cares that are grave; duties admitting little of unrelated diversion or preoccupation; a yoke and burden that can be sweet and light only in so far as accepted and borne unequivocally by the grace of God, and such as He can bless. With Saint Paul we do not varnish or dissemble the truth — *They that marry will have much tribulation;* not all the romance of youthful optimism, nor of novel or poetry can change that grim fact by one iota. They must understand that, and know in what marriage consists, the *matris munium,* the *conjugium,* the *consortium,* the *nuptiae,* all of them of obligation and by God's requirement unalterable. Then, by God's grace, there is firm hope that they will get set for marriage and start aright. It is only with this preliminary that they may prepare religiously — in all that this implies. They will not and practically they cannot do otherwise — *ignoti nulla cupido.*

Incidentally we might ask how much of such preparation is there actually? What has become of the general confession preparatory to a change of state of life, that was so much in honor with the older school of pastoral and moral theologians? What of the devotions and the prayer books the growing generation use, with their pale blue and pink sentimentality, and prayers rather high-keyed and meaningless to the work-aday person because they were prepared for those who are committed by vocation to perfection of life. What has become of the good old mother's prayer-book with its solid, homespun prayers and counsels for the good woman, the expectant wife, and the tried mother of the growing family? How much of

preaching has her and the perplexed breadwinner in mind, so that they may be given something to face the coming week with, in a better heart for the realization that Heaven tenderly regards and blesses their lot?

In these days of hustling, of minute-length confessions, what can there be of counsel, warning and encouragement that can reach the heedless mind or warm the weary, desolate parental soul? How much use is made of the ritual? What do talks to sodalities and societies amount to? Are they being used to this end? Much questioning on these and other points has not brought great reassurance.

Marriage, then, is *matris munium, conjugium, consortium, nuptiae.*

These words and expressions are the canonized names of marriage. They are found in every treatise and are familiar to everyone. They contain and express the very pith and substance of all wedlock, and yet also the fullness of Christian marriage. They are not catchwords, but watchwords, the index and description of marriage. They are texts, as it were, full of significance, and nevertheless it is surprising that just one of forty authors consulted appears to have made use of them as such.

That these words are familiar to everyone gives us a flying start. To open up their significance to the minds of all Catholics is the simplest and most direct method of teaching and training the faithful. They can then ponder them in their hearts and they cannot well avoid doing so, nor can they escape the conclusions and implications involved. The germs will grow in the minds and hearts of our people and bring fruit in a right understanding of married life, and strength of conscience in this tremendous matter. Note that these names of marriage are not poetic or romantic; nor do they merely contain counsel. They tell clearly and unequivocally of specific duties. Many able and helpful books on marriage are confined to the giving of advice, or seem to be in that strain. Yet young people have a distaste for advice and seldom profit by it, while the about-to-be married folk are all but impervious to it. But these words express flat obligation, obtrusive and obvious fact, and need only to be bluntly mentioned and defined to arrest and command attention and convey their lesson.

What is more, they can be commented on at any time and to persons of any age and can be talked of more freely according as occasion, age, and experience of persons require. There need be no problem of economy and caution here. On the contrary, these ideas have so much of wholesome and unprurient significance that they will serve to preoccupy the mind and imagination of the faithful to the exclusion of the less helpful and even dangerous features of marriage. Even casual reflection on these thoughts will unfold to the minds of all the seriousness as well as the fineness of their future life, and easily bring them to see the need of sober forethought and discretion in choosing a partner; of choosing one at all; how to go about the business of getting married like a Catholic; and give them, if possible, the mind that they will see they must have, if they are to make a go of it in the sight of God and man.

There is the priest's work as we conceive it, and the stuff to work with is ready at hand; the minds of the faithful are prepared for it; the procedure is direct, simple and forceful.

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SOME MORE LIGHT ON THE ITALIAN PROBLEM.

PERHAPS those readers of THE ECCLESIASTICAL REVIEW who are interested in the problem of the Catholicity of the Italians in America will remember that the writer wrote an article over four years ago, on this question and made some constructive suggestions. Later that article with two others was reprinted in pamphlet form and mailed to many who are interested in the problem. He received comments from different parts of the United States. Many were favorable, some enthusiastic and a few were critical. Since that time he has studied the question more thoroughly and has inquired of practically every priest he has met, who has in any way been in contact with this problem, to learn his views, experience, and hopes. Since the problem is in no way solved, at least in several dioceses, the writer would ask leave of his brother priests to express his views again and give the results of his inquiries. He hopes that the seriousness of the problem, the supreme interests of the souls, as well as his position as a

priest, and an Italian, who loves his countrymen with an intense love, will be considered sufficient justification for his writing again on the subject.

In the article above referred to, which appeared in the REVIEW of January 1924, the writer made the following main suggestions as remedies to help solve the Italian problem:

I. A bilingual parish school in every Italian parish in the country, on the plan followed in the diocese of Trenton, with the English language as primary and Italian as a cultural study.

II. An Italo-American Catholic Centre for the Americanization of Italian priests, coming from abroad, before they are sent to their missionary fields. In this centre they would study English, American ideals and methods, parish financial affairs and parish bookkeeping and receive a short course in pastoral Theology especially adapted to the conditions of this country. The reason for this Italo-Catholic Centre was, obviously, as I explained, for the purpose of Americanizing the priests first, in order that they might in their turn Americanize their people, in the right sense of this word, under the influence of the Church. I suggested that this Italian cultural Catholic Centre should serve as a clearing-house of Italian Catholic thought and movements in the country; that it should promote, if possible, the organization of a national Catholic society for Italian men and, possibly, also for Italian women, like the Hibernians or Central Verein, and that to the same centre should be attached bands of missionaries, and the publication of an Italian Catholic paper or periodical.

III. Prudent and gradual turning of Italian national parishes into canonical or territorial parishes with Americanized Italian priests at their head, in order to associate Italians with other American Catholics and thus accustom them, as rapidly as possible, to American ways, in the support of their church and other religious duties of Catholic life.

The writer received no adverse criticism of any importance on the first and third suggestions, but the second was opposed strongly in the February 1924 issue of the REVIEW by an anonymous correspondent. It was later criticized quite severely in a private letter to the writer from an American prelate, on the ground that it promoted sectionalism or national-

ism, and hindered the Americanization which he had intended to promote.

The writer urges solely that something be done to give an impetus to the cause of Italian Catholicity in America, but is in no way insistent that it be done in the way he suggests. Happily, thank God, there is another way, to which no objection whatsoever can be made, in my opinion, to obtain most of the results sought. Any plan that will meet general approval, particularly from those in authority, is of course preferable.

From the study and inquiries made and opinions gathered from many sources as well as from personal experience of over twenty years of pastoral work, the writer has come to the conclusion that the problem of the Catholicity of the Italians in America could fairly be advanced toward a solution if some of the following steps were taken. For the sake of clearness and brevity they will be grouped under ten points.

1. A bilingual parish school, with English as the primary language and Italian as a cultural study, attached to every Italian parish in the country as far as possible, is of supreme importance. As every priest is fully convinced of the great good of the parish school for the Catholic education of the child, there is no need to dwell much on this point. If this be true of all children it is even truer for the children of immigrants because of the carelessly religious environment they live in. No matter what we shall be able to do for adult Italians, who will never be anything but Catholic even though negligent, we must save their children to the Church at all cost, and the parish school seems to be the best means to do it. The teaching of Italian as a cultural language, if only for a few hours a week, will broaden the education of the Italian child, and its knowledge will prove useful to him later on, particularly in his business and professional relations with persons of his race, while its presence in the parochial school will satisfy Italian pride and serve as an inducement for the parents to send their children there rather than to the public school. For this purpose it will be required to have some of the sisters Italian, but not necessarily all of them. As far as I have been able to learn, wherever a parish school attached to their church has been erected, Italians have patronized and supported it

fairly well. The great difficulty in most places is to find the means to build one, as Italians have generally very large families, making the building of a big school necessary; and the majority of them are poor and not yet trained to give as generously, perhaps, as other American Catholics. In the diocese of Trenton the Bishop has generously taken upon himself the finding of the means wherever he can to build a parish school for every Italian parish in his diocese, leaving the Italians to support it, once it is erected. His plan, according to all accounts, has proved quite successful. The writer, accompanied by the Bishop's secretary, recently visited Villa Victoria, in Trenton, the institution where the Sisters Pie Filippine are preparing for the work in the Italian parishes of that diocese (and eventually also for other dioceses). He was greatly impressed by the wonderful growth on the institution; in a few years, under the impulse and guidance of the Bishop, it has already 120 members, sisters, novices and postulants, in the community. The sisters very kindly surprised the guest with a hurried and still very interesting musical program in English and Italian and it was marvelous to hear those American-born Italian young ladies sing with a perfect and equal mastery of both languages. But as I dealt quite extensively with the point of bilingual parish schools in the REVIEW of January 1924, I would refer the reader to what was said in that article.

2. The next thing necessary if we expect to accustom the Italians soon to the ways of other Americans in the support of the church and the regular practice of religious duties, is to place at the head of their parishes thoroughly Americanized Italian priests. By an Americanized priest I mean one who knows English well and American customs, methods and ideals. *Dum Romae vivis, Romanus esto.* No one should be out of touch with the country in which he lives. It does not mean that he should cease to love the land of his birth or forget its noble traditions or ideals. It is evident that people get their inspirations from their leaders. We cannot Americanize the people unless we Americanize the priests first. I have no criticism against Italian priests who come from Italy and are placed immediately and left for years in an Italian colony, in a purely Italian parish, where everything, the language, the

surroundings, even all the forms of devotion in the church are Italian, and where they never get an opportunity to learn the English language or American ways. The writer has passed through some of these difficulties. He knows what it means to organize parishes, build churches, to have to deal with banks, contractors, architects and firms of all kinds without knowing English or American business methods, and to be in need of an interpreter at all times. How many blunders are thus made which it is hard to remedy afterward! He knows what it is to have to have to teach religion to American-born children without knowing their language and their peculiar ways.

Americanized Italian priests have, as a rule, been quite successful. Besides, the writer wishes to see Italian priests (and foreign priests of all nationalities for that matter) on a par with American priests in the feeling of priestly equality and dignity. All will agree that this is a legitimate desire. Now a foreign priest who does not know English, though he be very learned otherwise, has, naturally, a feeling of inferiority, which detracts from his priestly dignity and prestige before the American clergy and people.

The question is where to get, or how to get Americanized Italian priests. If due effort is made, they could be secured by one of the three following ways: (a) *By bringing from Italy young priests,* not more than thirty years of age, and having them spend a year or two in one of the Catholic institutions at or near the Catholic University, in Washington, D.C. There are several surrounding the University and I believe it is quite possible to make arrangements with one of them to house yearly and care for some fifteen or twenty Italian priests from abroad. This plan is offered as a substitute for the Italian Catholic Centre suggested in my article of four years ago, and which was objected to. They would thus have every opportunity for learning English and American ways and could attend the several classes of pastoral and moral theology and other useful subjects at the Catholic University. What a wonderful experience it would be for a foreign priest, before going to his pastoral work.[1] (b) *Another way would be to*

[1] The writer would suggest as the most feasible place for this purpose the Apostolic Mission House, an institution of twenty-five years standing, where

try to get in Italy young men who have a vocation for the priesthood, as soon as they have finished their high school (Ginnasio and Liceo) and bring them to America and place them at the above suggested Catholic institution. They could attend their Theology courses at the Catholic University. The writer has information that at least one bishop of a large diocese has decided already on the plan of bringing Italian students here before ordination. (c) *By sending to Rome Italian young men* born in America to study Theology and Italian. Some American bishops do this occasionally. Any or all of the three plans suggested, if an effort is made to adopt them, should in a few years provide a good number of thoroughly Americanized Italian priests. Of the three plans the first and the second, particularly the first, have the advantage of securing Italian priests who know not only Italian but also some of its dialects and, probably, understand the Italian mind better. However, all three plans are good.

3. But it is not enough, in the opinion of the writer, to place an Americanized Italian priest at the head of a parish to accustom the Italians to American ways in the matter of religious duties. He will, undoubtedly, as a rule, do better in this direction than a priest from Italy who has had no contact or very little with American life. But he cannot succeed unless he be also placed in circumstances favorable to accomplish this end, and among these circumstances seems to be the example of other American Catholics. *Exempla trahunt.* No matter how careless they may be, Italians, as the people of all nationalities, have a sense of self-pride, and, mixed with other peoples, will not remain behind others in their duties, if kindly, tactfully and patiently handled. The writer has discussed this point with other priests, even with one who has had an experience of some fifty years of pastoral work among Italians. They all seem to agree that the example of other American Catholics greatly influences Italians to adopt American ways in church support and religious duties. This is true particularly of the leaders among them and,

those Italian students would also receive a fine, practical mission course of sermons so useful to any parish priest for preaching to Catholics and non-Catholics, while they would have an opportunity of practical exercise of the ministry by helping out in different parishes on Sundays and thus earning enough to pay the moderate charge for board and tuition.

naturally, once the leaders are won over, the others will gradually follow. They should, therefore, be associated as much as possible with other American Catholics in parishes and Catholic societies, such as the Holy Name Society, the Knights of Columbus, and the rest.

4. It would seem that a gradual and prudent turning of Italian national parishes, wherever possible and as soon as possible, into territorial or mixed parishes, will help much toward the Americanization of Italians. This suggestion seems to conform with the present sentiment of the American hierarchy and agrees with the spirit of the new Code of Canon Law, which forbids the establishment of national parishes without permission from the Holy See. Twenty or thirty years ago national parishes were necessary because immigrants newly arrived did not know the language of the country and could only be cared for in a national parish. To-day a large majority of adult Italians know English fairly well and their children know it far better than the language or dialect of their parents. Some of the leaders or the better educated among Italians are not too enthusiastic over national parishes (though not against them); some of them even resent being segregated among themselves, excluded from nearer parishes and obliged in some cities, to travel for blocks or miles to go to their national church. The writer does not wish to be misunderstood. He is speaking here only of sentiment among Italians and makes no pretence to know conditions of the other nationalities. A mixed parish or a parish where English chiefly is spoken, is a necessity to-day for Italian children born in America. The policy in some Italian churches of preaching Italian at all or most of the Masses seems impractical. It keeps away the young people, the best hope of the Church, the Catholics of to-morrow, who are in greater danger of being lost to the faith if not properly cared for. Probably two-thirds of the people, almost anywhere, who attend Italian churches to-day understand English and this language should, therefore, be spoken in this proportion for the benefit of the majority. A canonical parish with territorial boundaries, as most priests will agree, is easier to care for. You may almost know in every house, in every block, those who are of your flock, and you can visit them and look after them in a system-

atic way. Not so with parishioners scattered all over the city, far away, several of whom, probably, you never meet. It is a well known fact that with a parish within a parish often unavoidable and unpleasant misunderstandings arise between pastors about alleged interference or encroachment over their respective parishioners in the financial support of their churches. The pastor of the English-speaking church will say that his people are supporting the Italian church, and the Italian pastor will say that the American pastor, on the strength of a certain decree of some years ago concerning aliens who speak English, is taking his best parishioners, or is receiving some of his people for the Sacraments and funerals and this is breaking up his congregation.

Perhaps these parishioners are going to each other's church simply because it is nearer and more convenient and, probably, the mutual complaints of those pastors are nothing else than an involuntary admission of a state of affairs that could be made legitimate and satisfactory to all by assigning boundaries to both parishes. Naturally, conditions are not the same everywhere and, probably, in some places this cannot be effected for years, while in some others it could be done immediately. But what to do, it may be asked, if some Italians should still insist on belonging to their national church when the fixing of boundaries has assigned them to some other parish entirely English-speaking, on the ground that they do not understand English? Years ago in a western diocese a new church in a different location from the former was erected for a German parish and the parish itself turned into a mixed parish with boundaries assigned, but the same pastor was left at its head. The Germans, former parishioners, remaining outside its limits, were given by the bishop six months in which to decide whether to belong to this parish or to the parish within whose lines they resided, and everybody was satisfied. Probably to carry out such a plan an authorization from the Holy See might be needed, but there is no doubt that it would be granted, as it is for the common good of the people.

5. However at the head of this territorial parish where the Italians are in the majority there should be an Americanized priest of Italian nationality. Many years ago an English-

speaking clergyman who wrote on the Italian question asserted, in substance, that Italian priests were not able to take care of their people and that the only way to solve the Italian problem was to send American priests to Rome to study Italian and on their return place them at the head of Italian parishes. I assume that his statement was made in good faith. He based his contention that an American priest would succeed better than an Italian priest mainly by the fact that Italians have, as a rule, an inborn respect for a person of another nationality (*forestiere*), and for this reason an American priest would exert more influence on them than a priest of their own. The Italian has much respect for *forestieri*, but he has also enough self-pride not to wish to be placed under the guardianship of one of another nationality. The writer could speak of an Italian parish where the priest, an Italian, had some difficulties with the people and as a result, he surrendered his post. The bishop put at the head of this congregation a priest of another nationality who did satisfactory work. Nevertheless the people clamored for an Italian priest and went so far as to advertise in an Italian paper for an Italian priest, suggesting to any Italian priest who wished to apply to get first in touch with the bishop of the diocese. This fact with many others that could be adduced does not prove that Italians prefer a priest *forestiere*. The writer willingly acknowledges some remarkable work done among Italians in some places by priests of other nationalities as he does appreciate greatly the fine zeal shown by others, young and old, willing to undertake such a work. However, the fact remains that the successful ones among them are the exception, not the rule. Many non-Italian priests, even some who knew Italian fairly well, have tried and failed.

The writer has met many American priests who have hundreds of Italian families in their parishes and who have told him that they cannot do anything with them and cannot even get their children to attend Sunday school. One of those priests told the writer that he had only one Italian child in Sunday school out of more than one hundred Italian families living in his parish; that at another occasion he prepared an Italian child for first Communion, had him go to Confession and on the morning of the first Communion he did not even

appear. If these statements are true, they mean that hundreds, yea thousands of Italian children in the country are growing up Godless. If those people cannot be cared for by American priests, then Italian priests, especially where Italians are numerous, should be put in their place without delay. *Salus reipublicae* (in our case, *salus animarum*) *suprema lex esto.* Experience has shown that where a non-Italian priest will gain ten Italians, a good Italian priest will gain ninety. To win the affection of Italians and gain their confidence you must know not only their language but also their dialects, their mentality, their ways, their very souls. You need have a personal touch with them. You must talk to them about their beautiful Italy, the little town they came from, the dear church therein, the feast of the patron saint, that sweet popular song they learned when they were young and other memories near to their hearts and, evidently, only an Italian can do that.

Besides, American priests surely have their hands full at the present to take care of their own people, and protect them from the evil forces of materialism, indifferentism and the plague of mixed marriages that is causing such considerable losses. Then they have home missions in sparsely scattered districts to care for, missions among Indians and colored people, and lately they have also entered in earnest the noble field of foreign missions. Why burden them with the additional work of caring for the Italians, who can and should be cared for by their own priests?

However, in mixed parishes where an Italian priest is at the head, it would be well to have as assistants, if the size of the parish requires some, young American priests or priests of other nationalities, if they can be spared, and thus satisfy also the parishioners of other races.

The writer will not attempt to explain here the causes of the religious indifference of Italians in America. But he wishes to insist again on his belief based on experience of many Italian priests with whom he is acquainted and on his own, too, that the Italians can gradually be trained to support the church and to practise their religious duties. It is a hard and patience-trying task at times; but it can be done. Recently in the west, in a parish with little over two hundred families, mostly working people, the Italians erected a beautiful church

worth about $75,000.00. It is the only Catholic church built of stone, among seventeen in the episcopal city. A loan of only $25,000.00 was raised. The Italians are supporting their parish quite regularly and attending church with an average comparing favorably with other congregations. I am sure the same is true in many other places in the country both East and West where Italians have been properly trained by zealous and energetic priests, and where some fine churches and schools have been erected in recent years.

6. Another means, perhaps, to obtain quicker results might be to unify religious work among Italians in each diocese, especially in the larger ones, where there are several parishes, by appointing a prudent and able Italian priest to supervise under the direction of the bishop the work of all the Italian parishes in the diocese. This method will save the Ordinary much work and worry and will concentrate, unify and strengthen religious activities for the Italians of the diocese. But some authority, evidently, must be given to this priest (making him vicar general for the Italians or something like that) in order that he may command respect and coöperation from other Italian priests of the diocese and spur them to action.

7. Pursuant to the above plan, for instance, exceptionally good missionaries could be brought from anywhere, even from Italy if necessary, into the diocese and kept for months. Their missions could be advertised in great, campaign-like style, and then given in every Italian parish, one after the other. This method would rouse general interest, save expenses and produce results. Other activities, according to needs, if there were unification of work, could be organized, for instance Catholic social centers with various amusements, athletics and classes of English and religion, like the Catholic Community Centre for the Italians in New York, the Madonna Houses in Philadelphia, the Sancta Maria Institute in Cincinnati, and the rest. Catholic Boy and Catholic Girl Scouts either as parish or diocesan units, according to circumstances, to say nothing of unification of work of religious societies, like the Holy Name Society or the Blessed Virgin Sodality among Italians on a diocesan basis, as New York and some other dioceses have shown the way.

8. Italian priests of the United States should have some organization or at least a committee to promote every year, with the encouragement and under the patronage of an American bishop, a gathering somewhere for the purpose of exchanging ideas and views about the best methods for improving religious conditions of their people. Some priests may have been successful in one thing, some in another, some with one method, some with another, and surely we can always learn and be benefited by the experience of others. A gathering of Italian priests, if properly encouraged, would do for the Italian cause as much good as the Catholic Educational Association or Catholic Rural Life or Catholic Charities by their annual conferences do in their respective fields.

9. But the priests of other nationalities should be encouraged to give, and I am sure they would give, a hand to Italian priests in their efforts to promote this spiritual awakening among their people. This help can be given by them indirectly by being careful never to interfere, even unconsciously, with Italian priests but rather encouraging at all times Italian parishioners to help and be loyal to their own parishes, and directly by coöperating in a positive fashion in any way they can, in true brotherly spirit, with Italian pastors.

10. Finally, setting aside all national prejudices and bias and having in mind only the great work of saving souls for Christ, Catholic people of other nationalities should remember that in the beginning of their immigration, on their arrival at American shores, they were saved by the ecclesiastical leaders of their nationality, who were appointed for the task and took hold of the situation at the critical moment. Likewise the writer of this article believes that the Italian situation could be greatly improved if there were in the United States even a small representation of ecclesiastical leaders of Italian nationality in responsible positions. This would satisfy the honor of Italians and stimulate their pride to do more and better for the cause of the church and religion. These leaders could study the Italian problem more effectively, explain the needs at authoritative ecclesiastical gatherings, and give greater impetus to its solution, while their authority and prestige would exert much influence to awaken the dormant faith and self-pride of their nationals. A few years ago there was in a

western diocese a bishop of Czech nationality and thousands of of people of that race all over the country crowded to the doors the churches where this zealous prelate preached hundreds of missions. Czechs and Slovaks flocked to his missions not only because of the eloquence of this saintly bishop but also because of the pardonable pride that he was one of their race. Thus thousands of souls were regained to Christ. A condition very similar, perhaps, could be brought about by the ecclesiastical leaders of other races for the great cause of saving to the church some five million Italian Catholics in America. While giving due credit to the magnificent work done by missionaries of all nationalities for the cause of Catholicity in the United States, the Irish clergy and people have, in a particular manner, been the bulwark of the Church in this country, and they have also frequently in many places made an effort to give a helping hand to their brothers in the faith, particularly the Italians, the latest arrivals among the immigrants. While appreciating this noble help, the writer believes that the inspiring principle in this problem should be primarily to help the Italians to help themselves, to work out their own salvation; and this seems hardly possible till there be among them authoritative leaders to take hold of our problem.

The above are some of the remedies which the writer believes, in his humble judgment, would help toward its solution. If some of his brother priests should think that they are too daring, let them please remember that others have been tried for years and failed, and for radical evils often radical remedies are needed. The writer will be grateful to have, even privately, the opinion of any priest, which he will treasure up for the further study of this pressing problem.

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WHAT SHOULD PRIESTS THINK OF THE BROTHER'S VOCATION?

THE very timely article "Why Have We Been Neglecting Our Teaching Brothers?", which appeared in THE ECCLESIASTICAL REVIEW for July, 1925, suggests some further reflections, which will apply not only to the work of the teaching Brotherhoods, but to the whole place and meaning of the Brother's vocation in the Church. For the priest in particular the topic is a vital one. Indeed the whole question of vocations to the religious life is of immediate importance in a time like ours when the influence of religious men and women is needed to counteract the spirit of worldliness and the distractions of the day, and when the multiplying works of the Church are constantly making more and more demands for consecrated workers such as religious institutes can supply. Thus, we find a new literature growing up, a literature specially contained in pamphlets and leaflets, but including as well some very timely books, whose purpose it is to set forth the advantages, the opportunities and the merits of the religious life. But while the glories of the priesthood and beauty of the vocation of a Sister are set forth in attractive terms, there seems to be much less enthusiasm and much less spontaneous admiration for the vocation of a Brother. Now and again one finds a note of real enthusiasm for the Brother's vocation, but too often this vocation is regarded as but an adjunct to the religious life, a useful and even necessary department for promoting activities and rendering domestic services, or of securing a supply of teachers, but of secondary importance as compared with the vocation of a Sister or of the religious priest.

This attitude of writers on vocations is, in point of fact, only a reflection of a too general attitude on the part both of clergy and laity toward the vocation of a Brother. To enter the seminary to study for the priesthood or to enter the novitiate as a scholastic novice is considered a far more dignified and noble step than to enter a Brotherhood or to become a Brother in a community chiefly made up of priests. Where a young man of poor education, without many prospects, becomes a Brother, he is considered to have taken a prudent step; but

where a young man of promise and talent, well educated and highly trained, becomes a Brother, his action is regarded with surprise and sometimes even with a disapproval which shows that the vocation of a Brother is by no means considered at its true value.

Even fervent and well instructed Catholics seem to know very little and think less about the Brother's vocation. They may know that there exist societies of teaching Brothers, hospital Brothers, and Brothers who take care of the poor and orphans, and they may know, too, that all the religious orders and congregations have Brothers in their community who act as sacristans and do the work of the house. But what an excellent manner of life these Brothers lead and what beauty and holiness their vocation has, the laity little realize.

Those writers who touch on the vocation of a Brother have often some special end in view, such as to encourage vocations for teaching Brothers, so that the work of the schools may be accomplished; or to secure a great number of applicants for the religious communities, so that Brothers may be at hand to render necessary services. But they do not always instruct the pious readers in the dignity of the Brother's vocation in general, or in the important part which Brothers have played, and, in God's Providence, still are to play in the life of the Church. It would seem, therefore, a useful service to speak of the dignity and importance of the vocation of a Brother in general, and what we shall say can readily be applied, not only to teaching Brothers or hospital Brothers, but to the humblest member of a religious community who has taken the vows of religion and has consecrated himself to God in some society approved by the Church. We trust that these reflections on the vocation of the religious Brothers may help, at least in some degree, to increase the number of those who will follow the noble vocation of a religious Brother, and may thus remedy a decided lack in the Catholic life of our country.

Up to this time the number of those who have become Brothers has in no way kept pace with the number of young men who have offered themselves to the priesthood, much less, with the throngs of young women who have courageously devoted themselves to the vocations of Sisters and who now are praying in the cloisters or working in schools, hospitals and

institutions, for God and their neighbor. We trust, also, that these thoughts on the vocation of a Brother may do away with the mistaken impression that to become a Brother is not a step that can be expected to appeal to an active, ambitious, red-blooded American youth. All too often, even pious people rather look down on the vocation of a Brother, and consider it to be something out of date or unsuited to modern conditions. Surely they should know that the status of a Brother is an essential part of the religious life of the Church, and that the vocation to the Brotherhood knows no limitations of class or time.

The Difference Between Priests and Religious.

In order to clear away some of the misconceptions concerning religious Brothers we must lay down for ourselves some fundamental principles concerning the real nature of the religious life and reflect on what it especially consists of. It will appear from this consideration that Brothers are as truly worthy of the name of religious as are the priests who consecrate themselves to God in religious communities, and that the great throng of consecrated virgins who enter our religious societies are no more deserving of the term of religious than are the men who, without taking on themselves the dignity and responsibility of the priesthood, make vows of religion as Brothers in religious congregations.

The essential characteristic of the priesthood is that a man has received valid ordination, a sacrament which prints on his soul a lasting character, a spiritual sign, making him an ambassador of Christ, and giving him power to administer Christ's sacraments and to offer up in Christ's name the Holy Sacrifice of the Mass. The priest, therefore, is one who has received valid ordination, and has the power and dignity resulting therefrom. The idea of the religious life is quite separate from the idea of the priesthood. Though every priest has the duty, as representative of Christ, of leading a Christ-like life, still every priest is not obliged to join a religious community, nor to take the vows of poverty and obedience, nor to bind himself to the other requirements of a religious life.

How Do Religious Differ From Other Christians?

In what, then, does the essence of a religious life consist? Every follower of Christ is obliged to observe the great commandment of the love of God and of our neighbor and to avoid all things that are contrary to this twofold commandment. Everyone, therefore, has the duty of keeping clear of unjust and unlawful attachment to riches and possessions, to carnal pleasures and to such self-seeking and selfishness as will make one false to his duty to God and to his neighbor. In other words, every follower of Christ is obliged to strive for that perfect life which is becoming to His followers. But everyone is not bound to achieve this perfection in the same way. There are some who find their safest and best sphere of action in the married life, in business, in a good life in the world. But to those who wish to be more sure of loving God and their neighbor, more safe from the temptations of the world and the flesh and the devil, and who desire to resemble Christ more closely in His poverty and His detachment from earthly possessions, His chaste innocence of life and His complete obedience to His Holy Father, and to all who represent that Heavenly Father, our Lord has offered three counsels, which are called the counsels of perfection. These three counsels are, to give up earthly possession ("Go sell what thou hast and give to the poor"), to practise perfect chastity (recommended by the words of our Lord in the Gospel of St. Matthew, Chapter 19, verse 12, and of St. Paul in his first Epistle to the Corinthians, Chapter 7, verses 37 to 40), and, since such a life requires submission to duly constituted authority, to practise obedience to lawful superiors. Hence the religious life is the life of the three counsels, the life of charity toward God and one's neighbor, brought about by a detachment from earthly things and by the faithful keeping of the three vows of poverty, chastity, and obedience. At present the Church recognizes as religious only those who enter an approved religious community, there to lead the life of the vows of religion. Those, therefore, who enter a religious community to lead the life of the vows, are religious, whether they be men or women, priests or brothers.

From this brief explanation it ought to be quite clear that the priestly state and vocation is something quite different

from the religious vocation and state — that a man may be truly a religious without being a priest, and that on the other hand a man may be a true priest without being a religious. Thus, the dignity, excellence and beauty of the religious life may be possessed to the fullest degree by one who is not a priest — by a brother; and whatever praise can be spoken of the vocation of a religious, as such, may also be uttered concerning a religious brother, providing he lives up to the perfect requirements of the religious state which he has embraced.

A Brother Truly a Religious.

When we turn to the history of the religious life of the Church, we see still more clearly that a religious Brother is, in the full sense of the word, a true religious, and that whatever praise is given to the religious life may be given also to the vocation of the Brother. It is true that the very first examples of the religious life in the Church are offered us by the consecrated virgins, whom even the Fathers of the first century mention with praise, for having renounced riches and attached themselves especially to the service of Christ. Still, about the third century, we find appearing in the life of the Church the great group of holy men who are called "monks", and who led the lives of true religious, though in quite a different way from that to which we are accustomed in our time. While the virgins and confessors of earlier times had lived in the world, in their own homes and edified all about them by their piety and self-sacrifice in the midst of a corrupt civilization, these monks took the opposite course, and edified the world by giving up all those worldly things which men value most highly. These monks retired into lonely places, lived laborious lives and practised poverty, chastity, and obedience under the rule of their superiors, sometimes as hermits, living aloof from men, sometimes as cenobites, as they were called, dwelling in large communities and thus practising mutual charity and helpfulness in their life of labor and prayer. These monks were true religious, and they are the prototype of the religious life of the Church for men.

The Monks of Old Mostly Lay Brothers.

Now, far from aspiring to the priesthood, or from having their members recruited in large number from the ranks of

priests, these monks on the contrary avoided being made priests so far as they could. "The monks," says Father Vermeersch, in his article on "Religious" in the *Catholic Encyclopedia*, "did not aspire to Holy Orders, or rather they desired not to receive them." Hence, these monks were Brothers, and all the praises given to the monastic life and to the brotherhood were given, not to the priestly vocation, but to the vocation of the religious Brother. Many of the great leaders and teachers of the monks were themselves Brothers. Thus, St. Anthony, the founder of the monastic life in the desert of Thebes, was a Brother and never aspired to the priesthood; and the same may be said of the great St. Benedict, the patriarch of the monks of the West. It is well known that St. Francis of Assisi, in his great humility, would never receive the priestly ordination, but remained a deacon, and many of the noble figures of monasticism, the great abbots and teachers of the monks, were Brothers.

Indeed, in many of the monastic communities, the entrance of priests into the community were not encouraged, and, if they were received, the only privilege they had was that of saying Mass and conferring the blessings of the Church. For the rest, they were obliged to take part in the usual labors of the community and were not allowed to exercise the sacred ministry or to preach.

As time went on, a number of Bishops, following the example of St. Eusebius and St. Augustine, called the clergy of their Church into a group, living a religious life, but this custom began to fall off in the tenth century. It was only in the sixteenth century that new requirements in the life of the Church gave rise to new communities of religious composed chiefly of priests, whose work was the sacred ministry and the education of youth. By this time the monasteries had been grouped together into religious orders, but their principal purpose was the perfecting of their members, and the ideal of their rules was to leave the world and spend their time in prayer and manual labor.

During the thirteenth century, St. Dominic and St. Francis established their respective orders, and the members of these orders were directed by their rule to unite prayer and meditation with the effective work of the sacred ministry. As preach-

ing and the administering of the sacraments were thus a part of the work of these orders, naturally a great many more of their members were raised to the priesthood. Thus contrary to the practice of the more ancient orders, which discouraged their members from becoming priests, except in so far as it was absolutely necessary for saying Mass and administering the sacraments to their members, these great orders, the Franciscans and Dominicans, established seminaries for training their members for the priesthood. Still, they welcomed into their communities large numbers of young men who did not have the vocation to the priesthood, but who wished to serve God as religious Brothers, thus carrying on the tradition of the monastic institutions of old, where nearly all the members were Brothers.

Rise of the Clerks Regular.

When the Clerks Regular, as they were called, arose in the sixteenth century, they were formed for the most part of priests, or of students for the priesthood. St. Cajetan and Cardinal Peter Caraffa, who later became Pope with the title of Paul IV, founded the order of Theatines in 1524, and nine years later St. Anton Marie Zaccaria founded the Barnabites, or Regular Clerics of St. Paul, as they were called. Finally, in 1540 the Society of Jesus was approved by the Pope, and in the same year St. Jerome Æmilian founded the Clerks Regular of Somascha. These religious societies are all Clerks Regular, that is, they are composed for the most part of priests who lead a religious life, thus combining the religious life and the priesthood. Still, a number of their members are religious without being priests, that is to say, they are religious Brothers, as were the monks and hermits of old. Thus the religious Brothers carry on a most ancient and holy tradition in the religious life of the Church. They are the successors of those saintly men who gave up the world and led a life of poverty, chastity, and obedience according to the counsels of Christ, without becoming priests, consecrating their whole lives to the imitation of their Divine Master and giving to the world an example of piety and devotion which is still strong in its influence even in these late days. The congregations, made up chiefly or entirely of Brothers, also continue, needless to say, the same holy tradition.

So distinct is the religious life, on the one hand, and the priesthood on the other, that some ancient writers questioned whether the two are not incompatible, since, as we have said, the ideal of the monastic life was silence and retreat, labor and prayer. Even so late as the last century, indeed, a professor of Louvain University wrote a pamphlet in which he held the thesis that religious ought not take a leading part in the sacred ministry, and that religious priests ought only to be active when the secular clergy could not do all the work. His arguments were easily refuted, of course, but the fact that he could sustain such a thesis at all shows that the religious life is one thing and the priesthood quite another.

From all these points of history we may draw some helpful conclusions. First of all, although the priesthood is excellent and beautiful, honorable and holy, and although all who are called to this state ought to rejoice to embrace it, still the priesthood is not the religious life and the religious life is not the priesthood, and a young man who has not a vocation to the priesthood may still have the noble and honorable vocation to imitate Christ most closely in religion by becoming a religious Brother. In such a case he should be encouraged and helped in every way to follow his vocation, and every one should be ashamed to be so ignorant of the history and tradition of the Church as to look down on the vocation of the religious Brother, or to regret that a young man, instead of becoming a Brother had not aspired to the priesthood. "In My Father's House", said our Lord, "are many mansions", and St. Paul in his famous comparison declares to us: "As in the body there are many members, each one with its own function and serviceableness, so also in the Church there are different vocations."

The priest who is not a religious is called to preach, to administer the sacraments and to be the ambassador of Christ among men. The priest who is a religious has the twofold vocation of leading the life of the counsels, in perfect poverty, chastity, and obedience, and at the same time of exercising, under the direction of his superiors, the duties of the sacred ministry. The young man who is called to follow the vocation of a religious Brother is not required to take on himself the dignity, nor the responsibility, of the priesthood, but he is called, as were the hermits and monks of old, to conquer self

and his passions, and to lead a holy and innocent life of poverty, chastity, and obedience, thus closely imitating his Divine Saviour.

An Unfortunate Misconception.

In the light of these facts and principles everyone should scrutinize his or her own attitude to the Brother's vocation, and see if it is quite in accord with the mind of the Church. Unfortunately a misconception has grown up in regard to the Brother's vocation which ought to be entirely corrected. To think that the Brothers are men of inferior qualities and attainments, who have become Brothers because they cannot be priests, is to judge wrongly about the Brother's vocation, and about its relation to the religious life in general. The life of the religious is excellent, beautiful and meritorious in itself, whether the man who embraces it be a priest or a Brother.

Again, the vocation of a Brother is holy and desirable in any sphere of work, in any community approved by the Church. If a young man has a vocation to join a community of teaching Brothers, he should be encouraged to follow that vocation and not be disturbed by exhortations to give up the Brother's vocation and to study for the priesthood. If the grace of God moves a young man to enter as a Brother, one of the great religious communities made up principally of priests, (as are the Franciscans, Dominicans, Jesuits, and so on, through the list), the holy desires given him by the spirit of God should be encouraged, and he should not be looked on as a person who should have become a priest or who was not good enough for the priesthood, and so became a Brother. If the young man desires to give his life to nursing the sick in one of the communities of Brothers who are devoted to this holy work, he should be encouraged, again, to follow that vocation. Almighty God, Himself, respects the free will of his creatures. But when he intends a man to embrace a certain vocation, He gives him the fitness and the inward grace to seek that particular vocation, rather than another.

Diversity of Callings.

It is unkind, as well as unwise, therefore, to urge a man to give up the vocation to which God's grace is calling him, and to embrace another because it seems more excellent in itself.

We do not expect the hands to take on the functions of the feet, nor the eyes to do the work of the ears, and just as in the human body there are different members, and different tasks assigned to each member, so also in the mystical body of Christ there are many vocations, and each individual receives from God a fitness and the inward grace to do the work to which Providence assigns him. The lack of appreciation of the Brother's vocation, of which we have spoken, and the consequent failure to encourage vocations to the Brother's life, to preach betimes on this holy vocation, and to encourage souls to follow it — these things have been and are an occasion of loss to the Church as well as to individual souls. When we contemplate the great numbers of the Sisterhoods, as compared with the small number of those who devote themselves to the vocation of Brothers, we begin to realize that men, in the Church of God, have been far less blessed in proportion than women have, with the happiness of following a religious life. There is no reason to believe that this is merely because God gives fewer religious vocations to men than to women. In the early days of the Church, we find the so-called "confessors," who are the prototypes of men religious, mentioned with the consecrated virgins; and in the vast flowering forth of monasticism in the deserts of Egypt, and later in the monasteries of the West, the men religious were much more numerous than the women.

Need of More Brothers.

But it is quite evident that if we expect most religious to be priests, and minimize the beauty and excellence of the vocation to the brotherhoods, we are making it difficult, if not impossible, for the many young men who have religious vocations to follow them. The requisites for the priesthood are much less usually found than the fitness for the religious vocation, and the Church does not need, and cannot support, more than a certain number of priests engaged in priestly ministries. Thus, taking our own country for example, we have here perhaps twenty-five thousand priests, including all those in religious communities and the secular clergy, as well, whereas there are four or five times as many religious Sisters in our communities. Considering that there are about a million

boys already in our parish schools, and for the most part being taught by Sisters and that a million more Catholic boys and a million more Catholic girls are going to the public schools, we can readily see that one hundred thousand more teaching Brothers could find fruitful occupation in our schools alone. The congregations of teaching Brothers, as well as those who conduct hospitals and other good works, are in constant need of more recruits to their ranks.

Nearly every religious community of men which is composed chiefly of priests is experiencing an increasing difficulty in securing enough Brothers to attend to the necessary work of the household, and so it would be fair to say that fifty thousand more religious Brothers would be welcomed in those communities. This will give us some idea of the opportunities which Divine Providence has opened up, even in our day, for men religious who are not priests. The presence of these devoted Brothers, fervent in their spiritual life and at the same time laboring at the tasks which obedience assigns them, would be an immense blessing to the Church in the United States, and while a good deal of the work which they would do is now being done by paid employees, still the merit of this work, done by religious, would vastly increase the spiritual treasury of the Church and the glory given to God by faithful religious.

We know, by happy experience, what an immense help the religious Sisterhoods are to the work of the Church. How often priests remark that without the Sisters it would be difficult to imagine how we could go on with our parishes, or schools, or hospitals, and other institutions. Now there is every reason to believe that a corresponding number of religious Brothers would double the efficiency of Catholic activities, and these Brothers could work for men and boys, in teaching, nursing and caring for the sick and poor, just as the Sisters are now working both for men and women, boys and girls. For the want of these Brothers, some communities of Sisters are overburdened in taking care of both boys and girls, and while the devotion of our religious Sisters is proverbial, a Brother makes a better guide for a boy, after he has passed a certain age, and it is only for want of Brothers that the Sisters are teaching boys, and sometimes young men, in high schools and the upper classes of grade schools.

Are the Times Unfavorable?

The question will come to many minds, "Suppose we do change our policy in this regard and begin to explain and praise the life of religious Brothers from the standpoint of the excellence and beauty of the religious life, even apart from the priesthood, will that better the situation? Are not our present times unfavorable to the growth of vocations to the Brotherhoods? Is it not contrary to the spirit of American liberty and equality to encourage young men to become Brothers? Is not the vocation too humble, too hard and subordinate to appeal to the modern young man?" In answer to these inquiries let us look at the situation fairly and without being influenced by our prejudices. If it is true, as we have maintained, that the life of a Brother is just as meritorious, excellent and beautiful as the life of a religious Sister, and that the Brother's vocation is quite apart from, and different from, the vocation to the priesthood, then if our people will rightly understand the mind of the Church on the matter, they will esteem the vocation of the religious Brother as they now do the vocation of a Sister. Hence, we would have just as much reason for asking whether the vocation of a Sister is not too hard, too humble, too subordinate, too difficult for the young people of our day. It is quite true that modern life with all its opportunities, its pleasures and amusements, offers a great many allurements to young people, and makes it hard for them to "leave all things" and follow Christ. Yet increasing numbers of our splendid Catholic girls, helped by the grace of God, do find the courage to give up the world and follow Him.

So we may hope that great numbers of our Catholic young men will show a similar courage and self-sacrifice, if only the vocation to the brotherhoods is explained to them, set before them in its true light, and if they are made to realize that the desires of their heart to follow Christ more perfectly and serve Him more faithfully can be satisfied as a Brother. Moreover, this is an age of special piety among men, particularly in our country. The great gatherings of men for Holy Communion. for religious exercises, for retreats, equal or surpass the gatherings of women for similar purposes. An unfortunate tradition has in the past taken it too much for granted that men are not as pious as women. In point of fact they need to be

appealed to in a different way, and their piety shows itself in different forms, but the men of our day are just as devout, just as susceptible to religious influence as the men of former times who entered in such great numbers into religious institutions as religious Brothers.

Abundance of Material.

We see a large number of young men who live devoted lives, keeping themselves pure from evil amusements and bad society, and who have no great inclination to matrimony, but who drift along because no one points out the beauty of the religious life of Brothers and because, from defect of early education, or because they are not inclined to the priestly life, they know they are not meant to be priests. If all Catholic people, and especially all priests, had a full and vivid realization of the beauty of the life of Brothers, and spoke out their convictions and their enthusiasms, these young men would readily realize their vocation to be Brothers, and would find peace and satisfaction here and glory hereafter, in that holy vocation.

The Reaction Against Worldliness.

We must remember, too, that the very worldliness of the time, its feverish distractions, its everlasting pursuit of pleasure, distresses and disgusts not a few fervent souls who know they are not meant for this world and who crave for a life of self-devotion, prayer and quiet, such as they could find in the religious brotherhoods. It was the reaction against the terrible worldliness of that day which drove St. Paul, the first hermit, into the desert and after him multitudes of other Catholic men, who practised great austerities and vied with one another in prayer and mortification so as to atone for and offset the wickedness of the world. Who will say that the arm of God has been shortened and that in our day, which is so much in need of the atonement and the edification of the religious life, He will not call many young men to make a similar sacrifice, providing we do our part in instructing them as to the opportunities of a Brother's life?

Thus, even at the present time there would seem to be an immense field for the encouraging of religious vocations to the brotherhood, by the persevering statement and explanation, in pulpits, in private conferences, and in the confessional, of the

excellence, beauty and nobility of the Brother's life. Even now, literally hundreds of thousands of boys could be welcomed into and could prove most happy and useful in existing religious communities, but when we consider the rapidly developing needs of society and the probable demands of the future, the wisdom of encouraging vocations to the brotherhoods and giving this development of religious life its true standing and importance in the Church, becomes more clear.

Social Work for Brothers.

The face of modern society has so changed in the last generation that the home has no longer a hold on its members. Hence, social organization as well as spiritual work, for boys as well as for girls, for young men as well as young women, is becoming a greater and greater need in the Church. In the large parishes, in particular, full-time workers are needed, or are already being used, to organize the social life of the people, to keep track of the young folk, to maintain clubs and associations of boys and girls. Without this organization parish life is apt to become a welter of confusion or else it is stagnant and without much influence on the real life of its people. Paid employees, when they are competent and devoted, can do, of course, a great work in the parish. But suppose the pastor could call upon the services of even a small group of religious Brothers, educated and trained for just this sort of work, who would bring the devotion and persistence of the religious life together with the high economy of their livelihood, to the service of the parish — what a great boon this would be!

We are slow in realizing that, while the school is very important for the children, the use of their leisure time is sometimes of even more importance. Brothers, specially, trained to guide the children and young people, in their leisure time, would solve one of the greatest problems that faces the priest of to-day. Now, this would afford an extremely congenial and meritorious work for many a young man who is now drifting about rather aimlessly, aware that he is not called to the married state, full of good desires, and yet ignorant of the opportunities which await him as a religious Brother.

What has been said of the parishes might be said of whole cities. We have in this country more than two thousand

Catholic Centers of various kinds for men, sometimes meant for the general service of the city, at other times built for the Knights of Columbus and other organizations. A careful observer, who has made a study of these buildings throughout the country, assured the present writer not long ago that in his opinion they are not, taking them in general, more than ten per cent efficient. The great difficulty with these buildings is to secure a competent manager who will be able so to direct their activities that they may bring all that they are capable of bringing to our young folk in the way of sociability, education, recreation, physical exercise.

If it were possible to assign five Brothers to each building, Brothers who were full of the religious spirit and at the same time trained for just this sort of work, the buildings would soon come to something like their full efficiency, and they could become centers from which good influence would radiate to the young people of the entire city. Here, then, would be a splendid field for ten thousand more Brothers, if they were available.

THE BROTHER AS A TEACHER.

Then, too, the development of our educational system demands more and more teachers; and religious teachers, who are highly trained, are the most desirable from many standpoints. There is no reason for demanding that every religious teacher in our schools should be a priest. On the contrary, priests are sometimes less able to bear the burden of teaching than Brothers, for the priest has to discharge the duties of his divine office and the recitation of his breviary consumes at least an hour each day. Besides, he is naturally inclined to undertake the duties of the ministry, preaching, hearing confessions, giving retreats, which divide his energies and take him away to a certain extent from his work of teaching.

The religious Brother, on the other hand, can devote his whole life to a concentrated effort for religious education. He can study, his whole life long, without the distractions of the sacred ministry on one hand, or of family and social life on the other. He can perfect himself, year after year, in his specialty, if he has been assigned one. We ought to expect that religious Brothers should become great scholars, great

authors if they have the talent for writing, because of their special and almost singular opportunities for concentrated study and effort.

This is an answer to those who think that only young men of inferior talents or scant education ought to be encouraged to become Brothers. Quite the contrary, the highly educated man who has no vocation for the priesthood ought to be encouraged and praised when he seeks admission to a Brotherhood. Again, the affairs of religious communities are becoming more and more complicated with the development of modern life. The simple days of old when a college or university was conducted in very plain ways are gone forever. Now there are so many things to attend to in the community household, so many different departments, so many accounts to be kept, so many technical and scientific details to be watched over, that our great teaching communities of priests would welcome many hundreds of religious Brothers to aid them in the work. Some of these communities have special training schools for the Brothers, others send them to universities or colleges, to take courses in agriculture, engineering, and other necessary branches of knowledge, to fit them for their work. In fact, in itself, the training of the Brothers should be just as well provided for, and as carefully attended to, as the training of the priests, though it must take a different trend and be carried on apart. And, withal, we must keep constantly in mind the great merit and spiritual opportunities which the Brother's vocation brings.

We trust that all that has been said will be a subject of deep reflection and practical consideration to all those who are interested in, and have responsibility for, the care of youth and the interests of the Church. The field of the Brother's vocation is certainly ripe for the harvest. The parishes, both city and country parishes, the schools, the religious communities, the institutions, are constantly in need of more and more of these devoted religious men who are not priests, indeed, but who have bound themselves by the three vows of poverty, chastity, and obedience to lead a life of close imitation and service of Jesus Christ. The Church, through her Fathers and Doctors, through her spiritual writers and preachers, is eloquent concerning the merit, the beauty, the holiness, the service

here and the glory hereafter, of the religious life. Every word of praise, commendation, admiration, encouragement which has been spoken of the religious life in general can be literally applied to the vocation of the humblest Brother in a community approved by the Church. Here is, therefore, a rich mine of material for preachers, writers, confessors, who will take up this apostolate of the brotherhoods.

Finally, in our great land, with its millions upon millions of Catholics, there are thousands, tens of thousands, perhaps hundreds of thousands of young men, faithful, pure and virtuous, some with excellent education, some with less, who have no desire for matrimony, no great affection for the things of this world, and who could be brought to see the beauty of the Brother's vocation if only it were presented to them in a manner conformed to the interest and appreciation of the Church for the religious life. Surely, the time is ripe for a crusade for the Brother's vocation. In the name of God, therefore, we call upon all priests, Sisters, Brothers and the pious laity to do their utmost, first, to bring their own thought and appreciation of the Brother's vocation into full accord with the mind of the Church as expressed in her history and her tradition, and then to spare no personal effort of speech, of writing, of private conferences and public talk, to bring the message of religious vocation to every young man whom God will call to be a Brother, and thus to meet the need of many souls, and to widen the ranks of laborers in the fields of God.

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THE PARISH AND PLAY.

THE BOY AND THE PARISH CLUB.

A NEWLY appointed bishop had decided to make a thorough study of the social service work of his diocese with a view to reorganization. In this connexion the present writer was invited to conduct a survey of recreational work. The result was rather surprising. We had expected to find that the most effective work was being done by a few well-known, city-wide organizations. But the more facts we gathered the stronger became the conviction that the most efficient recreational agency is the parish club.

The cause of the Church's interest in recreation is her desire to have her children live close to her. It is not enough that the people should attend Mass on Sunday and then disappear for a week. The more the Church gets into the daily life of the people, the more likely it is that they will be animated by the Catholic spirit. Now, although the average parish cannot compete with big city-wide Catholic organizations in the matter of elaborate equipment, still the parish has the enormous advantage of being nearer geographically to the homes of most of the people and of being nearer sentimentally to their hearts. The priest who has given the children their First Communion, who has visited the home in joy and sorrow, who knows his people family by family, has a much better chance to influence them in their spare time than has the paid leader of the big club.

Another fact which stood out was the unevenness of the parish work. For while some parishes, as has been said, were doing extremely effective work, there were others which were doing nothing. In this connexion it occurred to the writer that it might be interesting to have a set of standards of what might be reasonably expected of a parish club. Such a set of standards might possibly be useful in a parochial examination of conscience.

Of course these standards will vary widely from parish to parish. Some struggling parishes can afford very little. Some rich parishes can pay for elaborate equipment. For the sake of being specific, therefore, let us imagine a city parish of about five thousand souls. The people are mostly skilled or semi-skilled workmen with a sprinkling of professional, and small business men and perhaps a few families living on the border line of poverty. There is a parochial school and convent; and the parish is staffed by a pastor and one or two curates. This represents the situation in thousands of city parishes and may be considered fairly typical. The question is, what may reasonably be expected of such a parish along the line of parochial organization for recreation?

The pastor should have the parish club in mind when he consults his architect about the building of the school. There is a growing movement to build public schools along lines which will permit use at night as recreation centers. This is

a hint worth taking. The up-to-date parish school, then, will have about the following equipment. First, a hall with a hardwood floor and movable benches. This will permit its use as a gymnasium for basketball, as a hall for dramatics and school assemblies, and as a floor for card parties and possibly dances. At one end of the hall is a small stage, but deep enough for dramatics. There will be doors which will permit the actors to leave the stage without passing through the audience. At the other end of the hall is a gallery which is useful for the spectators at basketball games. In the gallery also is a fireproof booth for a motion-picture machine. The hall should have a height of at least 18 to 20 feet.

In the basement of many schools there is waste room. The up-to-date school will not permit this, but will find space for at least three large, dry, airy rooms. One will be used for a dressing room for the players who use the gym. It will have two or three shower baths in a small adjoining room. There will be steel lockers for the players. Another large room will contain two or three pool tables, while the third room will be devoted to quiet games, such as cards, checkers, and chess. A small library with a few current magazines may be located in the card room, though a separate room would be, of course, desirable. If another small room is available it may be used as an office. Otherwise, there should be a locked desk somewhere to keep club records, membership cards, and such things.

A parish which has the foresight to build a school thus equipped will be well provided for recreational work. Where the school has already been built, however, and where the plan of the school prevents making sufficient changes at a reasonable cost to permit the building to be used for recreation, it is sometimes possible to hire or buy a house in the neighborhood. This has the disadvantage, however, that the ordinary dwelling house has been built for quite another purpose and it is not easy to remodel it as a clubhouse; then too, it will require a separate heating plant in the winter with bills for coal and janitor service. On the whole, then, the pastor who houses his club in his school building is to be congratulated.

The nature of the parish boy's club will depend very largely on whether or not there is a men's club also. Where this is the case the boys' activities can be organized as a junior division of the adult club. This prevents much unnecessary duplication. Since the men will use the club equipment only at night and on holidays, and since the boys will use it only in the afternoons and on Saturdays, it ought to be possible to make the same equipment serve for both divisions. The junior section can thus act as a feeder for the men's club, and the later can, in its turn, help the boys by furnishing coaches and other volunteer leaders, and in various other ways.

The most important question in the organization of a boys' club is the question of leadership. The only thoroughly satisfactory solution to this problem is the paid worker. But since competent and trained leaders are expensive, very few parishes can see their way to take this step. Where a parish does do so it ought not to make the mistake of getting an incompetent man. Either there should be no paid leaders at all or else a well-trained and experienced boy-worker should be secured. The club should expect to pay at least twenty-five hundred dollars a year for such a man. Where a full-time paid leader is out of the question, as is often the case, sometimes a part-time worker may be secured. But it is difficult to secure such a man because being a part-time man he will have some other employment and this employment will generally keep him busy during the day—just the time when his services will be required.

Probably most successful parish clubs are organized under the leadership of some priest. This is not the ideal condition. For one thing, the club so organized lacks stability. After an unusually gifted priest has organized a good club he is liable to be changed to another parish and there is no assurance that his successor will be equally competent and energetic. Then too, a priest has other duties. His contribution should be limited to organization and inspiration. It will be much better for all concerned if he can turn the actual work of running the organization over to someone else. Sometimes sisters or brothers contribute their time to act as leaders of the club; but the rules of most religious orders are such that this is seldom possible. We have not yet reached, here in the United

States, the same conception of the importance of club work which led Don Bosco to organize his Salesians, a religious order established for the express purpose of carrying on recreational work with boys.

A great deal can be done through the use of volunteers. The general feeling of workers has been that volunteers do not make good leaders to put in complete charge of the whole club, but that they are very useful in minor rôles and may be expected to do specific things satisfactorily.

There are two possible ways of maintaining discipline and determining the policy of a club. One is the autocratic method, the other is the method of self-government. In the former, the one at the head of the club, be he priest or paid leader, determines all policies, and is himself responsible for carrying them out. If the members elect officers the titles are merely honorary. They have no real responsibility in running the club. The advocates of this method argue that a benevolent despot can give the boys better government than they can give themselves. Without adult leadership they are not well able to manage their own affairs nor are they very anxious to do so. It is much better to substitute the experience and judgment of an older person of the inexperience and lack of foresight of the club members.

Most progressive boys' clubs have introduced at least a certain amount of self-government. The varieties of the system vary indefinitely. A typical parish club with which the writer was familar used the following system. An executive committee of 15 was appointed by the adult leaders of the club. This committee elected their chairman who automatically became the president of the club, together with a vice-chairman, a secretary, and a treasurer. The complete responsibility of running the club even to the control of the finances was placed on this body. Various sub-committees were formed and took charge of special divisions of the work. A house committee was responsible for maintaining discipline on the club premises. An athletic committee obtained coaches, arranged schedules, and recommended an athletic budget for the consideration of the whole committee. A finance committee was concerned with means of raising money, while the membership committee passed upon the applications of new members.

The committee was self-perpetuating. When a member dropped out his colleagues elected his successor. This arrangement was eminently successful.

It may be objected that it would be much easier for an adult leader to take complete charge of the club personally than to work through such a committee. This is perfectly true. But is there anything the club can do for the boy more important than to give him a sense of responsibility, to develop leadership in him, and to teach him the necessity of social coöperation? A member of a club where some degree of self-government is in operation has a different attitude. He feels a responsibility to it which is lacking in a member of a club which is run autocratically.

It is particularly instructive to notice the attitude of a committee of boys toward culprits who have broken the rules. The same boys who a few weeks ago were themselves perhaps destroying club property, now take a stern and uncompromising attitude toward the accused and if the adult leader has to intervene it is almost uniformly to ask clemency for the delinquent.

The question of financing a boys' club is always a difficult one because most of the members are in school or working at a small salary. Therefore the boys themselves cannot be expected to contribute very much toward the club expenses. The latest report of the Boys' Club Federation which includes the principal boys' clubs in America shows that the annual cost of running such clubs is about $9.38 per boy. Figures are not given as to the amount contributed by the boys themselves, but it is certainly much less, on the average, than a dollar a year. So that the club is faced with the task of raising almost nine dollars per boy per year. In a parish club the expenses will not be so great. However, there will always be a real financial problem.

Dues should always be charged, no matter how small they are, because when the member has contributed even a few cents toward the expenses of the club he feels more responsible toward it than if his membership were a gift. Something can be realized also from the fees collected for the use of pool and billiard tables, or bowling alleys. It is an open question whether these activities should not be free. Some clubs run

a store where candy and soft drinks are sold. It is felt that since the boys will spend money on these things anyway the profit might as well be given to the club as to the corner storekeeper. Probably most of the expense of all parish clubs is met by special features such as minstrel shows or excursions in which the parents and friends of the boys contribute by buying tickets and so forth. Then there is no reason why some aid should not be given to the club out of the general parish funds. There is no more reason why the club should pay for itself than there is for the parochial school doing so. Both are doing a great good work for the youth of the parish, and the parish should expect to contribute something in return.

Athletics will always be the largest feature on the club program. The absence of a gymnasium is always a severe handicap although even in this case a club may have a good outdoor athletic program if there is some play space available. The regular team games, football, basketball, will be the most important forms of athletics. Something will be said about these sports in another chapter. It should be the aim of the club not so much to produce winning teams as to see that most of its members are on one team or another. One good way to do this is to organize an intra-mural league, made up of teams chosen entirely from club members. This may be run in addition to the *house teams,* that is to say, teams which represent the club in inter-club competition. Instead of an intra-mural league a small club might find that there would be sufficient opportunities for participation for all the members if there were several house teams for playing outside games. Thus there may be a number of different football and basketball teams of various weights and two or three baseball teams of different ages.

The question of uniforms for the teams may become a problem. Sometimes the boys themselves pay for their own uniforms which are sold to them by the club at a wholesale price. If, however, the club is to outfit the players the uniforms should be given out before each game and collected immediately afterward. When a boy is allowed to take the uniform home he begins to feel that it is his and he resents giving it up to another player. But where the club takes charge of the uniform they will be better cared for and there will be no problem of collecting them at the end of the season. Also the same set of uniforms may be used for different teams.

Where the club has a large number of members it is possible to keep the entire group in action during a gym period by the use of formal drill. But such drill is losing favor now among authorities on physical education. They feel that there is no system of formal gymnastics better for exercising all the muscles of the body than the standard team games. From the standpoint of the boy there is certainly no hesitation about which system is more fun. For it is a general principle that any activity which can be put in the form of a game will immediately become 100 per cent more fascinating in the eyes of the boy.

Contrary to public opinion, even the small boy cannot keep in motion quite all the time. He too, likes to be quiet now and then and to meet this need the club ought to provide rooms for quiet games. Where standard-sized pool and billiard tables are too expensive, small tables may make good substitutes. The game of *table roque* played on billiard tables is also gaining popularity. Most clubs do not allow their junior members to play cards, feeling that it offers a too inviting occasion for gambling, although this danger is by no means confined to card games. These clubs substitute for cards a number of table games such as crokinole, checkers, chess, and others. Ping-pong occupies a position midway betwen the quiet and the active games.

All these activities become much more fascinating through the recognition of champions. One arrangement is to have a tournament at the beginning of the season in every game. In this way champions are determined in ping-pong, checkers, chess, crokinole, and so forth. Perhaps there will be various classes with a different champion in each class. Then during the course of the year any member will be entitled to challenge the champion who would lose his crown if he were beaten. An elaborate system of rules provide for all these and the champion is required to accept a certain number of challenges per month.

Some clubs have libraries. On account of the necessity of supervision these are generally opened only at certain periods, say, three hours a week. Sometimes arrangements may be made with the Public Library of the city to supply the books for club libraries according to the basket system. This is probably the best arrangement. Where a club depends on

donations to build up its library, the result of the contributions are generally uninteresting in the eyes of the boys.

Many clubs make use of the program of the Boy Scouts, the Catholic Boys' Brigade, and other national organizations. This is a good idea. The lad who does not enjoy football may enjoy Scouting; and the lad who does not like Scouting may like basketball. It seems to be a good thing for the club to provide a variety of activities; for the more things it offers, the more boys it attracts.

Nearly all large boys' clubs classify their members in classes according to age. In a small parish club an elaborate classification will seldom be necessary, but it may be found useful to have some division, at least for the athletic teams. If the gym period lasts three hours the small boys may have it one hour, the intermediates the second hour and the larger boys during the final hour. The degree of classification which may be desirable for a small club depends upon the number and ages of its members, and on the facilities available. For this reason it is impossible to give general directions here as to how many and what divisions will give greatest satisfaction.

The leaders in charge of parish clubs generally feel that the program ought to include some spiritual features. There are two ways of securing this. Membership may be made conditional on membership in a Sodality, a Junior Holy Name Society, or on attendance at Sunday School. There is, however, one very real objection to this arrangement. It seems to foster hypocrisy. If a boy joins a Sodality merely in order that he may play basketball, one may doubt whether he will acquire very much merit. Probably a better arrangement is to offer membership in the club freely to all boys and then, if it is thought necessary, to encourage them, without requiring them, to take part in certain religious features such as a monthly Communion Sunday for club members.

The parochial school and the parish club are the two agencies aside from purely religious features, through which the Church can maintain her hold on the young. American Catholics have a parochial school system of which they have reason to be proud. Let us hope that in the near future the same may be said of our parish club.*

Washington, D. C. PAUL HANLY FURFEY.

* This article is one chapter of a book, *Parish and Play,* which will be published in September by the Dolphin Press, Philadelphia.

Analecta

SACRA POENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis.)

Actus Reparationis Ssmo Cordi Iesu Indulgentiis Ditatur

Sanctissimus Dominus noster Pius div. Prov. Papa XI, in Audientia infrascripto Cardinali Poenitentiario Maiori die 1ª Iunii 1928 impertita, benigne concedere dignatus est ut, die festo Ssmi Cordis Iesu, quo publice recitari debet Actus Reparationis sub titulo " Precatio piacularis ad Sacratissimum Cor Iesu ", de quo in Litteris Encyclicis *Miserentissimus Redemptor* eiusdem Sanctitatis Suae, datis die 8 Maii 1928, christifideles qui eidem recitationi cum Litaniis Sacratissimi Cordis coram Ssmo Sacramento sollemniter exposito, in qualibet ecclesia aut oratorio, etiam (pro legitime utentibus) semipublico, adstiterint, *Indulgentiam septem annorum totidemque quadragenarum* vel *plenariam,* si praeterea confessionem peregerint et S. Communionem rite susceperint, lucrari valeant; suppressis similibus Indulgentiis quae pro Actu sollemnis Dedicationis humani generis Ssmo Cordi Iesu ad libitum eliciendo, concessae fuerant. Iis vero qui, ubilibet et quandocumque, Actum Reparationis, vel privatim, recitaverint, *Indulgentiam trecentorum dierum; plenariam* autem semel in mense, si quotidie per integrum mensem praedictum Actum elicuerint, ac insuper aliquam ecclesiam aut publicum oratorium visitaverint, confes-

sionem peregerint et sacris Epulis fuerint, idem Sanctissimus clementer elargitus est. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae in Sacra Poenitentiaria, die, mense et anno ut supra.

LAURENTIUS Card. LAURI, *Poenit. Maior.*

L. * S.

Ioannes Teodori, *S. P. Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

9 March, 1928: Monsignor Joseph A. Caffuzzi, of the Archdiocese of New York, Privy Chamberlain supernumerary of His Holiness.

15 March: Monsignors J. Gerald Kealy, Dennis J. Dunne, Dennis P. O'Brien and David L. McDonald, of the Archdiocese of Chicago, Domestic Prelates of His Holiness.

1 May: Monsignors Edward J. Hackett and Thomas J. Eaton, of the Diocese of Mobile, Domestic Prelates of His Holiness.

9 May: Monsignors David F. Hickey, John Link, James H. McAdam, and Andrew Ignasiak, of the Diocese of Erie, Domestic Prelates of His Holiness.

6 June: Monsignor John P. Durham, of the Diocese of Fort Wayne, Privy Chamberlain supernumerary of His Holiness.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRA POENITENTIARIA APOSTOLICA announces the indulgences that may be gained for the recitation of the Act of Consecration to the Sacred Heart.

ROMAN CURIA publishes officially some recent Pontifical appointment.

THE LEAGUE OF SACERDOTAL SANCTITY.

In conferring on priests the sacred character of priesthood, Holy Orders do not bestow with it sanctity, which can be acquired only by the practice of virtue. And indeed the sanctification of priests is the most intense desire of the Sacred Heart of Jesus and the most ardent wish of His divine Father. "Holy Father . . . sanctify them in truth" (John 17: 17), Jesus Christ begged His Father in His last prayer at the Cenacle. The fulfillment of this desire is the aim of the League of Sacerdotal Sanctity, whose history, object, conditions and advantages must needs prove interesting.

The League of Sacerdotal Sanctity is a fraternal association of priests, secular and regular of any order or congregation, placing in common their prayers and merits, which they offer through the hands of Mary Immaculate to the Sacred Heart of Jesus for their own sanctification and in reparation for their sins, offences and negligences.

1. Its *origin* dates from the end of 1900. Some fifty priests had gathered together for their monthly recollection at St. Acheul near Amiens. At that time the French Government was endeavoring to bring about a division between the secular and regular clergy, the more readily to crush them separately.

Enlightened by Father Feyerstein, a Jesuit, who was directing the spiritual exercises, these priests realized the need of uniting themselves in prayer and apostleship, and of offering through the hands of Mary Immaculate to the Sacred Heart of Jesus all their actions and merits, and thus it was they founded the League of Sacerdotal Sanctity.

From the very beginning the League bore the Catholic mark of universality by the affiliation of missionaries in distant countries, especially in China. In September 1904 appeared the first *Bulletin*, giving news items of the association to its members, who were already numbered by the hundreds. Bishops and archbishops had been enrolled. Cardinal Perraud looked upon it as " a means of sanctification especially adapted to the need of the hour ". Pius X expressed the wish to become a member and was enrolled under No. 621. On this occasion, moreover, the Sovereign Pontiff wrote a letter of approval and granted the work signal privileges. Later on Benedict XV joined the League and more recently our Holy Father Pius XI gave his name to be inscribed, accompanying his wish with an encouraging and beautiful letter.

In 1910 the League numbered 2,137 members; in 1911, 3,200; on the first of March 1927, 8,835. Since 1911 Fr. Alphonse Reinsbach replaces as General Director Fr. Feyerstein of happy memory. He has established regional directors in various countries and fosters the hope of multiplying diocesan directors.

The *Bulletin,* now a quarterly, is gratuitously sent to all members. Every three months with the news of the League it brings them appeals to a more intense interior life—" the soul of all earnest apostolate "; communications, also, from zealous members, bespeaking their happiness in belonging to the League and the signal favors they have derived from the holy union; it likewise publishes the list of the dead, to recommend them to the suffrages of the associates.

Such briefly is the story of the League.

2. And now, what is its characteristic *object*?

The *object* is threefold: (a) the personal sanctification of its members; (b) the sanctification of the clergy of the whole world; (c) the reparation of our own offences against the Sacred Heart of Jesus.

(a) The minimum *sanctity* required of all the members is the initial sanctity of the state of grace, which they may not lose, without excluding themselves from the League as long as they continue in the state of mortal sin. But if the priest must needs be "salt of the earth and the light of the world," the associates must, therefore, resolutely tend to an ever growing sanctity by the practice of sacerdotal virtues.

(b) The *sanctification of the Catholic clergy* is the second *object* of the League. From the very nature of his calling, every priest should be a devout apostle and should exercise his apostolate over the souls that are personally confided him; but, why not extend it to a field of action still more vast, more fruitful and especially dear to Jesus and Mary? His charity moves him to go to the aid of all his brother priests, struggling everywhere in the midst of difficulties and opposition. "We do not pray enough for the priests," is often repeated after the Curé d'Ars; and the priests are so much in need of prayers.

The League calls upon its members to unite their daily prayers, actions and sufferings, and to offer all this immense treasure of merits through the hands of the Blessed Virgin, the protector, mother and Queen of the Clergy, to the Sacred Heart of Jesus, the eternal priest, as a ceaseless supplication for the sanctification of the 400,000 priests of the whole world.

(c) *Reparation* is the third *object* of the League. Our Lord has frequently appealed for reparation for the outrages offered to Him in the Holy Eucharist. "Behold," He said, as He appeared to Saint Margaret Mary, "Behold the Heart, that has loved man so much, sparing nothing even to exhausting Itself to prove Its love; and yet, I receive in return from the greater number naught but ingratitude by the disseverances, and sacrileges, the coldness and contempt, they treat Me with in this Sacrament of Love. *But what wounds Me still more keenly is that hearts consecrated to Me are the ones that treat Me thus.*" And in ten other visions, at least does He repeat this plaint concerning the ingratitude of priests and religious. Wrung and moved by these complaints of unrequited love, the friends of the Sacred Heart are eager to make the reparation so ardently craved and unite their impetratory and satisfactory merits to the prayers and satisfactions of the Immaculate

Virgin to be presented by her to the afflicted Heart of Jesus. This is, indeed, the *perpetual cult* of reparation and supplication in behalf of the priests of the whole world that the League hopes to attain. And here is the way in which it expects to realize this whole ambition.

As every member, on the day of admission and, at least, once a year offers the Holy Sacrifice, in first intention, and frequently, in second intention, for the objects of the League, in the near future, forty-eight Masses will be celebrated by the associates every twenty-four hours. This will practically constitute the *perpetual cult* of reparation, which it is the purpose of the League to organize. "Soon," then, according to the wish of the saintly founder of the League, "our associates will be succeeding one another, day and night, at the holy altar to offer uninterruptedly the august Sacrifice to the glory of the God of the Holy Eucharist and in reparation for the unworthy treatment He receives here and there from ungrateful hearts." What a magnificent spectacle for Heaven and earth! What ample and superabounding compensation! And is there any priest who will not gladly share in so solemn an homage?

3. The *conditions*, which the League imposes upon its members are simple and easy:

(a) To live in the state of grace.

(b) To offer up every morning the daily prayers and actions for the intentions of the League, just as it is done in the Apostleship of Prayer.

(c) One must be enrolled by a duly authorized director and offer Mass on the day of admission and one more during the course of the year on any day he chooses; moreover a second intention may suffice for this annual Mass.

This is certainly a minimum of requirements.

Grand, then, in its object, beautiful in its simplicity, the League is incomparably rich in its benefits.

4. It yields to its members the most precious *advantages*:

(a) It is a powerful incentive. The close union it establishes among thousands of priests, fervent promoters and great friends of the Sacred Heart and of His Blessed Mother must needs prove to them a strong incentive to sanctity. For, *noblesse oblige!* Indeed, can it be possible for a priest seriously

to make the daily morning offering of all his actions in union with his brother priests through the hands of Mary Immaculate to the Sacred Heart of Jesus without being reminded of his bounden duty to show himself worthy of such distinguished associates, of hearts so upright and burning with zeal to please God.

(b) Besides being a powerful incentive to sanctity, the League affords a most efficient aid in life and death.

This union with thousands of priests communicates to our prayers and labors a tenfold, a hundredfold value, an extraordinary impetratory and satisfactory virtue and superabounding graces. Have we not the explicit promise of our Lord Himself: "Where there are two or three gathered in my name, there am I in the midst of them," (Matt. 18: 20), and: "Again I say to you. that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father, who is in heaven" (Ibid. 18:19). With full confidence, then, may we count on the power of the intercession of our brother priests; for they are the saints on earth whose petitions are always answered by God. Thus was St. Francis Xavier wont to ascribe to the prayers of his brethren in religion the countless conversions which through his ministry God was pleased to work in India and Japan. At times, brother priests, you complain of feeling alone, unassisted and crushed under the weight of a thankless ministry: come, then, and unite yourselves to us and your strength will be wonderfully renewed.

The League, furthemore, offers special assistance to the deceased members. For they share in the daily prayers and mementos of the associate; they are moreover recommended in the quarterly *Bulletin*. Lest any one be forgotten, however, it would be well to write on the Diploma of Admission: "After my death, please forward this Diploma to the League Director at. . . ."

(c) The third advantage is the immense apostolic scope of the League. The field it opens up to the members is truly grand and sublime.

To assist in the sanctification of a single priest is alone a work of the highest importance, for the very reason that it reaches a great number of souls who live in contact with him.

But the League embraces a legion of priests scattered over the whole world, and leads them to a high degree of sanctity. And since these priests have dealings with other priests over whom they naturally exert a wholesome influence, its apostolate extends itself thereby to the entire world; the standard of fervor and sanctity is thus raised throughout the Church.

It is not surprising, then, that in August 1908, on the occasion of his sacerdotal Jubilee, Pope Pius X, in his exhortation *Haerent animo* addressed to the clergy of the whole world, warmly recommended the pious Union whose benefits he had experienced, and which with similar associations he fostered during his episcopacy, because, said he, it is in them that from the very beginning of his ministry the priest will find the most powerful help. Benedict XV, in turn, when giving his name to be inscribed in the League, expressed the wish to see it spread throughout the world and grow in number and fervor. He deigned soon after to publish a brief in its favor, whose fruits were to be lasting, " Ad perpetuam memoriam ". The present Pontiff has likewise encouraged the League by having his name enrolled and addressing to it a letter of commendation.

For leaflets, describing the special favors and privileges of the League, apply to the Local Director;—the Rev. Adam C. Ellis, S.J., St. Louis University, St. Louis, Mo.; the Rev. Edgar J. Bernard, S.J., St. Charles College, Grand Coteau, La. These directors are empowered to enroll new members.

EDGAR J. BERNARD, S.J.

PROTESTANTS AND SELF-GOVERNMENT IN CHINA.

Protestant forces announce a change of policy in China. There is evidently a general and increasing trend toward " the transfer of responsibility for the direction and control of all forms of Christian service within its own bounds to the Chinese Church ". In the *International Review of Missions* for April appears a detailed study of what each important Protestant society is doing to place its followers in China under native control.

What an evolution in the ways of the apostolate this represents only those can say who have delved into the story of

Protestant work during the nineteenth century. The first Protestant pioneers who in the late seventeen hundreds and early eighteen hundreds proposed the conversion of the world saw the task as one of bringing light and civilization to the "benighted Hindu" and the "heathen Chinee". There was no place for talk of coöperation. Whatever was to be done was to be done by the daring men and women of England, Germany, and America who formed societies and carried from their homelands the customs they loved and gave them to the Asiatics.

But the world has changed. The Indian, the Chinese, the African, at least in the person of his leaders, has caught up the shibboleths of freedom, of equality, of independent national life, and, helped in the past decade by communism, the people of Asia almost in totality and of the Dark Continent at least in parts have fanned themselves to a fury against subjection to the West.

In face of this turn of feeling what hope has the Scotch Presbyterian to build a bonny wee chapel where he will tell the Hindus to pray as his mother did back in the highlands? What chance has the American Southern Methodist to plant in central China meeting-houses where he will teach the native to copy the tradition of the country folk of the southern United States?

For some twenty years now Protestant leaders have seen that a change was necessary. The national characteristics of the West must be dropped from Protestanism in the East. Two roads lie before each sect, either to make the church in each new country of Asia a completely local church or to lift the whole fabric of their religious body above every national connexion.

In most cases the first road has been chosen. "The Church of Christ in China" is a typical title for the new mode of organization.

The policy differs from that followed by the Catholic Church, whose plan of action remains the same now as in the past, namely, to be in the essentials above all national entanglements. "Let it be done as it is done by Rome" was the slogan of the missioners of bygone ages who saw Rome as the missioner of to-day sees it, not as a city of Italy but as the supranational center of the Catholic world.

But the Protestants have no Rome. "The Protestant Church must find some substitute for Rome," said Professor Latourette of Yale in the *International Review of Missions* for January. He expresses the desire to see "some fresh machinery" to bind Protestant peoples together. The machinery is not ready, however. Hence in Asia the new churches are being cut from the old to function independently, not ruled by the West, and the old picture of Asiatic fields, fed with European and American missioners building hospitals, colleges, and chapels to raise up Chinese members for the Anglican Church, the American Baptist Church, the German or Danish or Swedish Lutheran Church, begins to fade.

The same is true, one may say, of the Catholic Church. Six of the seventy-three divisions into which China has been divided by the Roman headquarters have been assigned to Chinese bishops who are assisted by Chinese priests and who henceforth will have no foreign workers unless these Chinese bishops invite their help.

The great difference between the Catholic and the Protestant lies in the fact stated above—Protestants have no Rome. The handing over of a body of Protestant Chinese to Chinese pastors means drifting from the original moorings, means no longer possessing foreign direction, but becoming local. The handing over of a territory of Catholic Chinese to priests will not have the same effect. The group does not become local, but remains bound to the center which it has been trained to love from the beginning, the See of Peter, the seat of the Vicar of Jesus Christ.

A great new epoch seems to be dawning for Christianity in China, Catholic and Protestant. It is to be a day of comparison for two systems. Catholicity through the centuries has pushed out always with Rome as its working base. Protestantism at the beginning of the nineteenth century conceived the great resolution of pushing out likewise and in a manner astoundingly generous has poured forth men by thousands and money by millions in its colossal experiment at expansion.

Now comes the test, not for the Catholic Church which is following a method it has already tried and found workable. It is a test for the sects by origin and by tradition strongly local who have been attempting to reproduce themselves on the

other side of the earth. During the period of sowing there was not great difficulty. Now comes the hour when their Eastern progeny must stand alone. What heritage of stability has been bequeathed them?

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THE INDULGENCED OCTOBER DEVOTIONS.

Qu. Is there an obligation to expose the Blessed Sacrament during the Rosary at the regular October devotions?

Resp. The October devotions in honor of the Most Holy Rosary were first decreed by Leo XIII in 1883 and continued in 1884, but for those years only. Decrees issued in 1885 and 1886 (n. 3666) enjoined that they be observed every year in all parish churches throughout the world. The devotions according to the decree of 1886 consist of the recitation of at least five decades of the Rosary, and the Litany of the Blessed Virgin, during Mass, if in the morning, and during the exposition of the Blessed Sacrament, if held later in the day. The custom of saying the Rosary and Litany after Mass was expressly reprobated by a special decree of the Congregation of Sacred Rites (n. 3650). To the Rosary and Litany the prayer to St. Joseph was added in 1889.

To those who are present at the public recitation of the Rosary an indulgence of seven years and seven quarantines is granted for each time. To those who attend the public devotions at least ten times, who confess their sins and receive Communion, a plenary indulgence is granted. These indulgences can be gained only if the works enjoined are performed at the stated time and in the appointed way (C. 925; §2).

There is therefore during the month of October and the first two days of the month of November, an obligation on all parish priests to have the Rosary, Litany, and prayer to St. Joseph recited every day. If in the morning, the recitation must be during Mass, not before or after. If in the evening, the Blessed Sacrament must be publicly exposed, the prayers must be said during the exposition, and the people must be blessed at the end. In the decree of 1886 cited above, Pope Leo decreed that in churches and public oratories where, by

reason of their needy condition, public exposition with the ostensorium could not be held, the exposition might be performed with the pyx, by opening the door of the tabernacle at the beginning and blessing the people with the pyx at the end.

TAKING BLESSED ASHES HOME.

Qu. Why do people want to take ashes home with them on Ash Wednesday if the sacramental is reserved only to the priest to administer? What can lay people do with the ashes?

Resp. The REVIEW has no means of knowing "why people want to take ashes home with them on Ash Wednesday"; but there can be no doubt that such a practice should be stamped out as entailing serious suspicion of superstitious use of blessed ashes. Whether there be actual danger of superstition or not, the practice is certainly opposed to the rubrics of the Missal for Ash Wednesday, which direct the priest (the celebrant or another priest) to impose ashes. The blessed ashes must not be handled by lay people. Inasmuch as canon 336, § 2, enjoins upon bishops special vigilance over the proper use of sacramentals, we believe a priest who should discover such a practice in his parish would do well to notify his Ordinary.

SOLEMN BAPTISM IN A PRIVATE HOUSE.

Qu. Some time ago I was invited to baptize the child of a relative. When I arrived at the small town in which they lived, the pastor told me that the church, a small out-mission, was exceedingly cold and that it would be dangerous to administer baptism in the church under such conditions. Acting on his advice, I administered baptism, with all the ceremonies, in the house. Did I act rightly?

Resp. The Code (Can. 776, §1) allows the administration of solemn baptism in private houses in two cases only: 1. at the baptism of the children or grandchildren of those who hold supreme authority over peoples, and of those who have the right to succeed these to the throne; 2. whenever the Ordinary, in his prudent judgment, guided by his conscience, considers that it should be allowed, for a just and reasonable cause, and

in an extraordinary case. The Code adds to the former legislation the restrictive clause "*in aliquo casu extraordinario*", making each concession a specific act which will not tend to form a practice. Baptism in a private house is thus on the same basis as Mass in a private house (can. 882) or marriage in a private house (can. 1109). This restrictive tendency of the Code is emphasized in the reply of the Congregation of the Sacraments, 22 July, 1925 (*A.A.S.*, XVII [1925], 452).

The sense of the legislation is evident. Baptism should be administered in the church, in the place that is presumed by the words of the Ritual "*Ingredere in templum Dei*". This law should not yield to the whim of the pastor or the desire of the parents to attain a distinction by the administration of baptism in their home. It should, however, yield to a just and reasonable cause, which should be left to the judgment of the Ordinary.

Since the administration of baptism in the church would have been accompanied with a real danger for the health of the child, the case was certainly one in which the local Ordinary could have permitted that the child be baptized in its parents' home. But in the present case circumstances made recourse to him impossible, unless the baptism were delayed, perhaps unreasonably long. On the other hand private baptism was not permissible, since there was no danger of death; for although taking the child to the church might have exposed it to that danger, *de facto* as long as it was shielded at home against the inclemency of the weather, no such danger existed and therefore no reason for private baptism. (Cf. can. 759, §§1, 2.)

Before the Code the priest might have been guided by the Third Plenary Council of Baltimore, N. 236, where the decision of such cases was left to the prudence and conscience of the missionary. However, this particular law contravenes the law laid down in canon 776, §2, and the declaration of the Congregation of Sacraments cited above. Now canon 6, N. 1, expressly declares that, "All laws, whether universal or particular, opposed to the prescriptions of this Code are abrogated, unless regarding particular laws it is expressly provided otherwise." Hence even in such cases of necessity the pastor is no longer authorized to decide whether there is sufficient

reason for conferring solemn baptism at home. This judgment is now reserved to the Ordinary. With the convenience of daily mail even in rural districts it will frequently be possible to seek and obtain the Ordinary's permission without unduly postponing the child's baptism. In cases which brook no delay, the priest will be compelled to employ *epicheia.*

Therefore, in view of the various circumstances it seems that the priest could rightly make use of *epicheia* and that he acted properly.

ATTITUDE OF THE PEOPLE ASSISTING AT MASS.

Qu. Kindly indicate the proper method of assisting at Mass for the congregation: sitting, kneeling, standing. I find great variations.

Resp. Liturgical authors, so minutiose in their directions for the clergy, entirely overlook the congregation, being generally content with saying that the people follow the actions of the clergy present in the sanctuary. The principle is indeed correct, but admittedly quite insufficient in the majority of cases, for it frequently happens that there is no clergy present in the sanctuary outside of the officiating priest. Still the rule holds good that the attitude of the people must be the same as that prescribed for the clergy, and parish priests should make it one of their duties to instruct their congregation, beginning with the children at catechism, how to conduct themselves during services.

At low Mass, the rule is that all those assisting at Mass should be kneeling all of the time, except during the reading of the gospels, when they must stand, genuflecting if the priest himself genuflects. However, an almost universal custom allows the people to stand also during the "Credo", if it is said, genuflecting with the priest at "Incarnatus est", and to sit down from the Offertory to the Sanctus and from the Communion to "Ite Missa est".

At High Mass, the people should assume the same attitude, standing, kneeling, sitting, genuflecting, as is prescribed for the clergy, the only exception being that the congregation remains sitting when the clergy stands at the incensing of the choir by the deacon. The people stand when the thurifer,

having incensed the acolytes, turns to the congregation for its turn of incensing. The practice, introduced in this country in comparatively recent times, of kneeling during the chanting of the Credo when the choir sings " Et incarnatus est " should be abolished as contrary to the rubrics. The clergy and people kneel at that part of the Credo only on the feast of the Annunciation and at Christmas.

DISTRIBUTING HOSTS CONSECRATED BEFORE CELEBRANT'S COMMUNION.

Qu. The following question has been raised by an actual occurrence in a very large parish on a great feast day.

A was celebrating Mass and was to consecrate a ciborium of hosts. B, in the meantime, was giving out communion and just after the Consecration B has used up all the consecrated Hosts, and there were still great numbers to receive. Now, may B go to the altar and take the ciborium just consecrated and continue giving Communion to the faithful, or must he wait till after A, the celebrant, has consumed the Sacred Species?

Resp. There is no reason, particularly in an emergency like that, why the priest who is distributing Holy Communion should not use the hosts just consecrated by the celebrant of the Mass.

COMMEMORATIONS AT MASS.

Qu. I shall be greatly obliged for an answer in your pages to the following questions concerning the liturgy.

1. When a Votive Mass is said on an ordinary feria, should this feria be commemorated by the Collect, etc. of the previous Sunday?

2. During the octave of Easter should the *Nunc dimittis* at Compline be said with or without its usual antiphon?

3. When the Suffrages (or the Commemoration of the Cross) are said at Lauds and Vespers, should the ending of the preceding Collect be omitted or not? In other words, should the extra prayer be treated as an ordinary commemoration in this respect?

As the rubrics do not seem altogether clear in these details, I should like very much to have you deal with them.

Resp. 1. When a votive Mass is said on an ordinary feria, the feria is not commemorated; the second and third orations

of the votive Mass are those prescribed by the Ordo for the ferial Mass, except when the votive Mass is said in honor of the Blessed Virgin Mary, in which case, the third oration is *de Spiritu Sancto.*

2. During the Octave of Easter, the antiphon *Salva nos* is not said. The *Nunc dimittis* is recited immediately after the antiphon Alleluia which follows the psalms. After *Nunc dimittis* comes the Easter antiphon *Haec dies.*

3. When the suffrages or commemoration of the Cross are said at Vespers and Lauds, they are treated as an ordinary commemoration, and therefore the preceding commemoration is not to be concluded.

PRAYER BEFORE BENEDICTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

It seems that your writer has judged rather hastily in deciding that the priest who is about to give Benediction of the Most Blessed Sacrament should not first kneel for a moment's prayer before going up to expose.[1]

" Kneeling for a short adoration of the Blessed Sacrament on entering the church is an act of private devotion, but not a liturgical prescription." If no mention of a short adoration of the Blessed Sacrament is made with regard to the public functions of the Church, it may well be because it is assumed that as a rule they will take place at an altar where the Blessed Sacrament is not reserved. There is a short introductory prayer before the Canonical Hours, as mentioned in your article. This prayer, directed in a general way to our Lord in Heaven might with propriety be directed to Him in the Blessed Sacrament, and it is perhaps intended thus to cover the exceptional case when the Hours will be recited before the Blessed Sacrament. In a similar way we might say that the prayers said at the foot of the altar at the beginning of Mass, once said more informally outside of Mass, are to be considered an introductory prayer which, while said at all times, can in the presence of the Blessed Sacrament be considered as directed to it. Thus there would be two big exceptions to the

[1] August, 1928, p. 201.

principle that preliminary adoration of the Blessed Sacrament is not considered in the public functions of the Church.

When the Pope is about to perform the most public ceremony possible, a solemn Mass in St. Peter's, on entering the basilica he pauses at the altar of the Blessed Sacrament, descends from his *sedes gestatoria,* and while the trumpets cease and the whole church is hushed, he prays for a few moments. Then and only then does he go on to the main altar for the solemn service. This argues for a contrary principle that the Blessed Sacrament is to be adored first even in public ceremonies.

Even granted the principle that such adoration is a private thing and not considered in liturgical functions, it does not apply to the case in point. Our Benediction of the Blessed Sacrament may be considered a private devotion and a non-liturgical ceremony. To understand this we must remember that the terms public and private have various technical meanings in liturgy. A Mass celebrated in a large church or cathedral before a vast concourse of people may still be considered a private Mass. Properly speaking, liturgical functions are only those set forth in the official liturgical books of the Church, Missal, Breviary, etc. Our Benediction is not set forth in any of these books.

Therefore, at first sight, it would seem that what one would do in private would have the preference in this case. I remember how much I was impressed years ago in hearing my liturgy professor say that in no case—even in case of fire, almost—should we ever come into the presence of the Blessed Sacrament without first pausing for a moment of prayer.

Leaving theory and coming to authorities, I find in Wapelhorst the following: *post brevem orationem ascendit ad altare.*[2] In Fortescue, we have, "Before the altar all genuflect on the ground, then kneel in silent prayer for a moment".[3] He cites the official *Ritus* on the subject promulgated by the English hierarchy for that country.

The momentary pause is now the custom at our Benediction. It is a laudable custom which should be retained.

Very sincerely yours,

WALTER J. COLEMAN.

[2] Wapelhorst, *Compendium,* edit. 1925, p. 289.

[3] Fortescue, *Ceremonies of the Roman Rite Described,* edit. 1920, p. 242.

Ecclesiastical Library Table

RECENT THEOLOGY.

The zealous efforts of our present Holy Father to effect the return of the separated Eastern Churches to the fold of Peter, as well as the intimate associations between the Orient and the Occident that modern conditions have begotten, are inspiring Catholic scholars with a deep interest in the doctrine and the cult that prevail among the many millions of Christians who constitute the so-called Orthodox Eastern Church. It must be admitted that the information furnished on this subject by the ordinary theological manual is lamentably disconnected and provides little or no understanding of the principles underlying Orthodox theology. It is gratifying to note, therefore, that a number of recent literary achievements are concerned with this very practical topic.

A noteworthy contribution to this branch of scholarly endeavor is an article in the *Stimmen der Zeit* for February, 1928, entitled "Russian Theology and the Development of Dogmas (Russische Theologie und Dogmenentwicklung)," by the Rev. F. Wiercinski, S.J. According to this well-informed writer, the divergence of the Orthodox creed—especially that of the Russian Church—from Catholicism lies in a far more fundamental plane than that occupied by those particular tenets—for example, the procession of the Holy Ghost, the primacy of the Roman See—to which the separation of the Eastern Church is usually attributed. The basic point of controversy, Father Wiercinski asserts, is the question of doctrinal evolution. Unlike the Catholic Church, the Orthodox communion refuses to admit that with the lapse of time there can be, on the part of both the faithful and the hierarchy, a growth in the explicit and detailed understanding of revealed doctrines. In the Russian Church this principle of non-development is recognized, through the efforts of the theologian Chomjakow, as the essential criterion of Orthodox faith in contradistinction to Protestantism and Catholicism. There are, however, two different interpretations of this principle. Some theologians admit that a doctrinal development took place during the first eight centuries of the Christian era—the age of the Seven Oecumenical Councils recognized by the

Orthodox Church—but not afterward. The modern Russian theologians, however, adopt a more radical attitude, refusing to admit, even in the primitive Church, any progress from implicit to explicit faith with respect to the doctrines contained in the deposit of revelation. This principle of non-development tends to abase the teaching office of the episcopate. In fact, Russian theologians declare that doctrinal infallibility is preserved in their Church by its saintly members rather than by the bishops.

Father Wiercinski's article conveys the impression that, with so fundamental a doctrinal divergence existing between Orthodoxy and Catholicism, a general and speedy healing of the Eastern schism is, barring an extraordinary intervention of divine grace, utterly impossible.

An apt illustration of this ultra-conservatism of the Orthodox Church appears in its attitude toward the doctrine of the Redemption. This furnishes the subject of a paper by the Rev. P. De Meester, O.S.B., in the *Ephemerides Theologicae Lovanienses* for October, 1927 ("Le Dogme de la Redemption; Etude de Théologie Orthodoxe"). In its basic principles the Soteriology of the Eastern schismatic communions is identical with that of the Catholic Church. However, the conclusions that have been deduced from revealed premises by Catholic theologians of medieval and modern times find no favor with Orthodox scholars. They reject the "judicial" view of atonement as championed by Sts. Anselm and Thomas; likewise the scholastic explanation of the superabundance of Christ's satisfactions, with its logical consequence, the doctrine of the "treasury" of the Church. The excessive loyalty of Orthodox theology to the teachings of the Greek Fathers appears in the peculiar view which was defended by some sub-apostolic writers, and which still has its advocates among the Eastern schismatics, that the soul of Christ, on descending into Limbo, gave the opportunity of salvation even to those souls that had departed this life with the stain of original or mortal sin.

The doctrine of Mariology as proposed by the Orthodox Church is examined in the *Civiltà Cattolica* for 17 December, 1927 ("La Dottrina dei Moderni Ortodossi intorno alla Beata Vergine"). In this matter also, the opposition of the Oriental schismatics to any doctrinal development subsequent to the era of the Seven Councils is very apparent. Those preroga-

tives that were explicitly attributed to Mary by the early Church—her divine maternity, her perpetual virginity, her immunity from actual sin—they readily concede. They practice, moreover, an extraordinary devotion to the Blessed Virgin. But the unique privilege of the Immaculate Conception which only during the middle ages began to be recognized in its full significance by the Church finds no place in the Orthodox creed. The scriptural and traditional arguments adduced in favor of this doctrine, say the Orthodox theologians, are insufficient to prove that it is contained in the deposit of faith.

If one may judge the merits of an entire work from the first volume, the Rev. Martin Jugie, A.A., in his *Theologia Dogmatica Christianorum Orientalium ab Ecclesia Catholica Dissidentium,* will provide Catholic theologians with a clear and complete understanding of Orthodox theology. In the one volume that has already made its appearance, Father Jugie discusses the origin, the history, and the sources of the dogmatic theology prevailing among the Greek and Russian schismatics. Of special interest is the account of the doctrinal controversies that were connected with the Eastern schism.

The character and the importance of the episcopate in the first two centuries of the Christian era forms the subject of a lengthy disquisition in Polish by the Rev. John Rostworowski, S.J.[1] Touching as its does on the domains of exegetics, theology, and history, the theme offers innumerable difficulties. The author of this recent contribution to theological lore believes that during the first two centuries, only the more important of the Christian churches were governed by residential bishops. The rest of the Christian world was regarded as mission territory, and was attended by itinerant bishops, while the administration of each church was in the hands of a college of local priests. During the third century, however, the system of monarchical government by residential bishops became universal. Nevertheless, for a time, the authority of the bishops was so circumscribed in territorial extent that they were able to perform themselves all the priestly functions for their flocks—for example, the administration of Baptism and of Penance. It was not until the fourth century, when the regional areas of the bishops' jurisdiction became considerably

[1] *Cf. Zeitschrift fur Kath. Theo.* 1927, III. p. 583.

larger, and when simple priests began to exercise some of the functions hitherto discharged by the bishops, that the episcopate assumed the more ample role proper to it by virtue of its pre-eminence in the divinely constituted hierarchy.

In the course of his long and glorious pontificate Pope Leo XIII issued eleven encyclical letters concerning the Blessed Virgin Mary. Taken collectively, these authoritative pronouncements constitute a complete Marian theology. A summary of the teachings contained in these letters, under the title, "Doctrina Mariana Leonis XIII," is contributed by the Rev. J. Bittremieux to the *Ephemerides Theologicae Lovanienses,* 1927, III. The writer notes the following points propounded in these messages of the Sovereign Pontiff to the universal Church: (1) The words addressed by Our Lord from the Cross to His Mother, "Woman, behold thy son", in their true (though mystical) sense, and not merely by accommodation, contain the doctrine of Mary's spiritual motherhood of all mankind. (2) Mary is the Mediatrix of all graces, both in their acquisition and in their distribution. This declaration the Pope bases especially on the *principium consortii*—the divinely decreed ordinance that the Word Incarnate and His Mother were to act conjointly toward the accomplishment of the Redemption. (3) Mary's coöperation in the distribution of graces is *moral* rather than *physical.* In other words, she exercises this phase of her mediatorial office by praying God to give us graces, and not by imparting them to us herself.

An article on the definability of the corporeal Assumption of the Blessed Virgin by the Rev. J. Ernst appears in the *Linzer Quartalschrift,* 1927, III ("Ueber die Definierbarkeit der Lehre von der Leiblichen Himmelfahrt Mariä noch einmal"). Consistently with the views he has previously defended,[2] Dr. Ernst contends that as yet there has not been produced any convincing proof that the fact of Mary's bodily Assumption is contained in the deposit of revealed truth; consequently, there is no sufficient reason to expect the Church to define it as a doctrine of divine faith. He rejects the argument based on the fourth-century *Transitus Mariae,* claiming that this document is apocryphal not only in the sense that it is non-inspired but also in the sense that its testimony to the Church's tradition is

[2] *Cf.* ECCL. REV., *Library Table,* Dec. 1924, Aug. 1925, Feb. 1926.

untrustworthy. Moreover, he asserts, it would be imprudent to designate as divinely revealed a doctrine that Suarez [3] and Benedict XIV [4] regard as only "a pious and probable opinion". Dr. Ernst admits that in extraordinary cases, through the special assistance of the Holy Ghost, the Church may arrive at the explicit recognition of some implicitly revealed truth by a quasi-inspiration rather than by a complete and logical process of reasoning. Such seems to have been the manner in which the doctrine of the Immaculate Conception was evolved. However, as this method of analyzing the deposit of faith is exceptional, we have no reason to believe that the Church will define the Assumption until clear and solid proofs have been furnished that this historical event forms part of the aggregate of revealed truth confided to her magisterial office.

In the *Zeitschrift für Katholische Theologie,* 1928, II, Dr. N. Paulus takes exception to Dr. Ernst's interpretation of the terms employed by Suarez in reference to the doctrine of the Assumption ("Suarez über die Definierbarkeit der Leiblichen Himmelfahrt Mariä"). Dr. Paulus contends that the great seventeenth-century theologian regarded the doctrine of Mary's corporeal Assumption as a truth that could be elevated to the rank of a dogma.

That very interesting problem of sacramental theology, the revival of the sacraments, is discussed in all its details by the Rev. A. Haynal, O.P., in the several numbers of the *Angelicum* for 1927 ("De Reviviscentia Sacramentorum, Fictione Recedente"). That Baptism, Confirmation, and Holy Orders, when validly but unfruitfully received, will subsequently confer grace if the impediment is removed, the author regards as certain. He defends as very probable the view that Extreme Unction and Matrimony can revive, though he grants that the arguments adduced for this opinion are of dubious value. The Holy Eucharist, he claims, is incapable of revival; likewise, Penance, which latter sacrament he believes (despite the contrary view of many eminent theologians) can never be administered validly unless it is at the same time fruitful. Among

[3] In P. III. Q. 37, a. 4, disp. 21, s. 2, n. 9.
[4] *De Festis,* P. II. c. 8, n. 18.

the various hypotheses proposed to explain how the sacraments revive, Father Haynal favors that which was recently defended by Father Marin-Sola, O.P.—a view which seems to lend itself most readily to the Thomistic principle of the physical causality of the sacraments.[5] According to this explanation the revival of Baptism is effected by its indelible character; of the other sacraments, by a physical quality which is produced in the baptismal character when those sacraments are validly received, and which remains either permanently (Confirmation and Holy Orders) or for a time (Extreme Unction and Matrimony). When the impediment to the grace of a validly received sacrament has been removed, the baptismal character or its modifying quality, as the case may be, acting as a physical instrumental cause, confers the grace of the sacrament.

In the *Periodica de Re Morali, Canonica, Liturgica,* Feb., 1928, exception is taken to some of Father Haynal's views by the Rev. J. Umberg, S.J. ("De Reviviscentia Sacramentorum Ratione 'Rei et Sacramenti.'"). The Innsbruck theologian designates as *morally certain* the doctrine that Extreme Unction and Matrimony can revive; he considers it at least probable that Penance can be valid without being fruitful, and hence, capable of revival. Moreover, he asserts, after the unworthy reception of the Holy Eucharist it is possible to obtain the grace of the sacrament (by an act of perfect contrition) as long as the sacramental Presence remains—and this can justly be regarded as the revival of the Holy Eucharist. Father Umberg finds difficulties in the theory of Father Marin-Sola, especially in its assumption that Extreme Unction and Matrimony produce a temporary physical modification in the baptismal character. He himself attributes only moral causality to the sacraments. He stresses the importance of a clear understanding of what constitutes the *res-sacramentum* of the various sacraments.

Another mooted question of sacramental theology, the discipline of the early Church in the administration of Penance, forms the subject of an article by Father Umberg in *Scholastik,* 1927, II ("Absolutionspflicht und Altchristliche Busdisziplin"). It cannot be proved historically, he states, that

[5] *Divus Thomas, Friburg.,* Jan. 1925.

there was ever in the Church a universal custom of refusing sacramental absolution to certain classes of sinners at the hour of death. Nevertheless, from a speculative standpoint, he believes, such a custom would not have been contrary to the infallibility of the Church or to her duty of saving souls.

The doctrine of St. Thomas on the nature of the contrition required for the fruitful reception of Penance has been the object of several recent theological studies. The Rev. J. Perinelle, O.P., in his work *L'Attrition d'après le Concile de Trente et d'après Saint Thomas d'Aquin,* thinks that the Angelic Doctor requires in the recipient of Penance an "attrition of love"—that is, a turning from sin with a certain degree of love of benevolence, such as would not, however, suffice to justify outside the sacrament. When a sinner so disposed approaches the sacred tribunal, his attrition is made contrition by virtue of the sacramental absolution.

A somewhat different interpretation of St. Thomas's doctrine is presented by the Rev. P. De Vooght, O.S.B. in the *Ephemerides Theologicae Lovanienses* 1928, II. According to this writer, the Angelic Doctor demanded, as a necessary disposition for justification in the sacrament of Penance, the same species and degree of perfect contrition as are required for extra-sacramental justification. However, Dom De Vooght is of the opinion that this sanctifying contrition, as St. Thomas conceived it, calls for no special intensity of fervor, and is such as can easily be elicited by the repentant sinner.

The recent attempts on the part of certain members of the Anglican clergy and laity to effect a union of their establishment with the Catholic Church on the basis of mutual compromise have stirred up again in England the question of Anglican Orders. The Rev. Mr. Douglas, an Episcopalian clergyman, has written a brochure in which he claims that the very same defect to which Pope Leo XIII ascribed the invalidity of Orders conferred by the Edwardine rite—the indefiniteness of the form—can be charged against some of the ancient ordination formulas whose validity is admitted by Catholics—for example, those of the *Euchology of Serapion* and of the *Canons of Hippolytus.*

The Rev. J. Jaggar, S.J., writing in the *Gregorianum,* 1927, III, refutes this charge ("Two Early Ordination Prayers"). According to the declaration of Pope Leo, he says, it suffices

for a valid ordination form that either the *office* that is being conferred or its *grace* and *power* be expressed; and that, either explicitly or implicitly. Now, in all the ancient formulas recognized by the Church some such definite—even though implicit—designation can be found. For example, the priesthood rite of the *Euchology of Serapion* makes no *express* mention of the office that is being given; but it compares the candidates to the seventy elders chosen by Moses—and these have always been regarded in Christian tradition as prototypes of the presbyters of the New Law. Again, in the form of the diaconate given by the *Canons of Hippolytus* the ordinand is likened to St. Stephen, one of the first deacons; and thus, the purpose of the rite is sufficiently designated. There is, therefore, a marked difference between these ancient ordination prayers and those of the Edwardine Ordinal which contain no allusion whatsoever either to the order being conferred or to its grace and power.

The much harassed author of *Mysterium Fidei*, the Rev. M. De la Taille, S.J., has been charged with propping up his theory of the essence of the Eucharistic Sacrifice by giving to the word *immolation* a signification different from its traditional meaning in Catholic theology. The *Ephemerides Theologicae Lovanienses,* 1927, III, contains an article by the learned Jesuit ("Distinctio Oblationis et Immolationis in Traditione Theologica"), in which a host of citations is given from ancient and modern theologians, to prove that in its strictest signification, *immolation* is the slaying of the victim, and is formally distinct from the *oblation;* and that, accordingly, the Mass contains only a mystic, not a real immolation.

The relation of evolutionary theories to revealed religion continues to interest both Catholic and non-Catholic thinkers. The former seem to manifest a more liberal attitude and a broader toleration than the latter toward scientific hypotheses. Such is the spirit of the articles "Where does Adam Come In?" by the Rev. J. Keating, S.J., in the *Month* for October, 1927, and "The Problem of the Neanderthal Man" by Humphrey Johnson in the *Dublin Review* for April, 1928. Both of these writers admit that the fact that in Palaeolithic times there existed human beings notably inferior to the modern type is not easy to reconcile with the revealed doctrine of the elevated state in which our first parents were

created. Two solutions of the problem are proposed in these articles as probable—first, that these men were degenerate descendants of Adam; secondly, that they were pre-Adamites —a race of human beings that became extinct before the creation of our first parents, or (according to Dr. Johnson) at least never intermarried with our race, and hence were neither elevated to the supernatural order nor contaminated with original sin.

An example of the "fundamentalist" non-Catholic treatment of evolution appears in the articles contributed by Dr. George H. Bonner to the *Nineteenth Century and After* for November, 1927, and March, 1928. While the writer is to be praised for his insistence on the principle that the spiritual soul cannot evolve from a material body, it is to be regretted that he shows a marked leaning toward Platonistic pantheism.

Much indefiniteness and inaccuracy prevails among theologians regarding even the more prominent writers of the scholastic age; while the works of other luminaries of that period are utterly unknown. A great service is being rendered, therefore, by the painstaking researches of some present-day scholars among the old manuscripts that for centuries have been buried in European libraries. Worthy of notice in this field of scholarship are an article by Dr. H. Spettmann on Pecham's *Commentarium in Libros Sententiarum,* in the *Zeitschrift für Katholische Theologie,* 1928, I; a disquisition by Dr. M. Grabmann on the influence of Albertus Magnus on the spiritual life of the middle ages, in the same periodical, 1928, II; an account of the *Summa de Poenitentia* of St. Raymond of Pennafort by the Rev. A. Teetaert, O. Cap., in the *Ephemerides Theologicae Lovanienses,* 1928, I; an historical sketch of the early Thomists and of their writings, by the Rev. P. Bacic, O.P., in the *Angelicum,* 1927-1928. Also deserving of attention are the "Notes on St. Thomas", that are being contributed to the *Irish Ecclesiastical Record* by Dr. Alfred O'Rahilly. These last are a critical investigation into the authenticity and the integrity of certain works commonly ascribed to the Angelic Doctor.

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Esopus, New York.

Criticisms and Notes

THE TREASURY OF FAITH SERIES. General editor, the Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall. The Macmillan Company.

The announcement which brings this series to our notice indicates an intention to publish thirty-six little volumes in convenient form which will place before the reading public a non-controversial exposition of the whole body of Catholic teaching. Each volume will be prepared by a competent theologian and an endeavor will be made to set forth the fundamentals of Catholic belief in simple language. Six of these thirty-six volumes have already appeared. They are: *An Outline of Catholic Teaching,* by the Rev. George D. Smith, Ph.D., D.D. (Introduction by Cardinal O'Connell, Archbishop of Boston); *God the Creator,* by the Rev. B. V. Miller, Ph.D., D.D., late Professor of Dogmatic Theology at St. Mary's College, Oscott (Introduction by Michael Francis Fallon, Bishop of London); *Jesus Christ, Model of Manhood,* by the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis (Introduction by Wilfrid Parsons, S.J., Editor of *America*); *Mary, The Mother of God,* by the Rev. O. R. Vassall-Phillips, C.SS.R. (Introduction by the Right Rev. Hugh C. Boyle, D.D., Bishop of Pittsburgh); *The Sacramental System,* by the Rev. C. C. Martindale, S.J. (Introduction by Neil McNeill, Archbishop of Toronto); *Christian Marriage,* by the Rev. E. J. Mahoney, D.D., Professor of Moral Theology at St. Edmund's College (Introduction by James A. Duffy, Bishop of Grand Island, Nebraska). All of the volumes are within 100 pages each. The remaining thirty books of the series will appear at short intervals. Volume XXXVI will contain an Index of the entire work.

This literary venture is significant in what it promises to achieve and in what it suggests. It will give to us an outline of Catholic belief as complete as may be consistent with the limitations of space imposed by the general plan. It will bring together into one work of coöperation a wide range of competent scholars who will by this fact reënforce one another. The series will take on a missionary character in Catholic homes reminding the faithful of the system of Catholic belief as a whole and inviting attention in that way.

The collected books will help to correct a tendency that is peculiarly harmful in the life of faith, one that prevails to some extent because of the tendency to press items of Catholic belief into the background and to see them as unrelated articles of faith instead of viewing them as truths that gain their complete meaning in the whole

of which they are part. Thus, for instance, we are apt to isolate Confession and to see it in a routine way. We should, however, see it in its place in the sacramental system, and the sacramental system should be seen in its place in the continuing work of the Incarnation. Perhaps our preaching is at fault because we tend to set forth the separate truths of supernatural life without taking care of reminding the faithful with set intention of the redeeming work of Christ as a whole.

The correlation insured under the editorship of Dr. Smith will not fail to reflect the unity and coördination of many truths as these appear in the divine plan of life and it will thereby foster that larger view from which the details of faith and practice derive their full meaning.

The series may be recommended cordially to the clergy. It will be of the greatest service in furnishing auxiliary reading in connexion with religious courses in high schools and colleges. And since a systematic effort is made to employ simple language the laity in general will find reading of the volumes easy and in the highest degree helpful. The titles of the thirty-six volumes of the series are:

1. *Faith and Dogma;*
2. *An Outline of Catholic Teaching;*
3. *God and His Attributes;*
4. *The Blessed Trinity;*
5. *The Holy Ghost;*
6. *God the Creator;*
7. *Divine Providence;*
8. *The Angels;*
9. *Man and His Destiny;*
10. *The Fall of Man;*
11. *Jesus Christ, God and Man;*
12. *Jesus Christ, Model of Manhood;*
13. *Jesus Christ, Man of Sorrows;*
14. *Jesus Christ, Priest and Redeemer;*
15. *Mary, Mother of God;*
16. *Sanctifying Grace;*
17. *Actual Grace;*
18. *The Supernatural Virtues;*
19. *The Mystical Body of Christ;*
20. *The Church on Earth;*
21. *The Sacramental System;*
22. *The Sacrament of Baptism;*
23. *The Sacrament of Confirmation;*
24. *The Eucharistic Sacrifice;*
25. *The Sacrament of the Eucharist;*
26. *Sin and Repentance;*
27. *The Sacrament of Penance;*
28. *Extreme Unction;*
29. *The Christian Priesthood;*
30. *Christian Marriage;*
31. *Death and Judgment;*
32. *The Church Suffering;*
33. *Eternal Punishment;*
34. *The Resurrection of the Body;*
35. *The Church Triumphant;*
36. *Index Volume.*

PRECIS DE LA DOCTRINE CATHOLIQUE EXPOSEE SUIVANT LA METHODE D'OBSERVATION DE L'ABBE H. DE TOURVILLE. Par l'Abbé Georges Picard, Aumonier Honoraire du Lycée Louis-le-Grand. Introduction par le R. P. André Marie Dieux, de l'Oratoire. Librairie Bloud et Gay, 3, Rue Garancière, Paris. Pp. 264.

The author of this volume, Abbé Georges Picard, born in Paris in 1853, died at Lausanne, Switzerland, in 1923. After completing his classical and law studies, he adopted the legal profession, which he abandoned after a few months of practice to enter the Seminary of St. Sulpice, where he was ordained priest in 1880. Several years of his early priesthood were spent as curate in different Parisian parishes in which he distinguished himself by the success of his apostolate among the young men. This prompted his superiors to appoint him to the chaplaincy of the Lycée Henri IV and later of the Lycée Louis-le-Grand, the two principal public colleges in Paris, where, as expected, his ministry was abundantly fruitful. Encouraged by his success and feeling that his vocation decidedly was the apostolate of men, he opened a regular course of Catholic apologetics for men, particularly students of the great schools, in a hall placed at his disposal by the Society of St. Vincent de Paul. The number of his auditors steadily increased and his many converts testified to the success of his zeal. It was while engaged in that work that he came in intimate contact with another apostle of student youth, Abbé Henri de Tourville. Although of opposite characters and temperaments, the two remained intimate, and their collaboration was of the most fruitful. Abbé Picard adopted for his course the methods and doctrine of his more learned friend, and, when the latter died, became the heir to his papers and notes which he continued to use for his lectures. He pursued his apostolate with courage and ever-increasing success until his health became seriously impaired and a change of climate became imperative. For several years afterward, Abbé Picard lived—or rather slowly died—in Switzerland, continuing to his last days, although in a private manner and often from the bed to which he was confined, his familiar conferences with some of his faithful disciples.

It is his course of instruction, chiefly made up of the notes by Henri de Tourville, which his friend, Père A. M. Dieux, of the Oratory, offers to the public as a monument to the memory of the two distinguished apostles, and for the utility of those who have not had the good fortune of listening to their zealous instructions.

In the first part, the Method followed is outlined, the scientific method of observation, equally applicable to the problems of Re-

ligion and Revelation as to those of all other sciences. The second part treats of God and the Revelation; and the third, by far the longest, studies the Catholic Doctrine, dividing it into five chapters dealing successively with the Trinity, the Incarnation, the Divine Life or Grace in men as individuals, the Divine Life in men collectively (Communion of Saints, Visible Church), and Eschatology (Resurrection of the Flesh, General Judgment, End of the World).

The book is compact, concise and clear, orderly and methodical. Its style is simple and unpretentious, in the tone of a familiar talk, with a minimum of technicalities. Those who had the advantage of following Abbé Picard's course will easily recognize it, although the editor has ably transformed notes written for oral lectures into a most readable book. Père Dieux deserves our thanks for publishing this excellent work of his zealous friend. The book is to be recommended to men of culture accustomed to personal thought who wish solid instruction on the Catholic Faith; it will do them much good.

THE SPIRITUAL WAY. Twenty carefully prepared Inductive Lessons, presenting more than 150 Statements of the Catechism. A preparation for Confession, Communion, Confirmation. Written by the Religious of the Cenacle. Original Illustrations by Claire Armstrong. The Cenacle Convents: New York, Boston and Chicago. Pp. 278.

The purpose of this beautifully printed and illustrated volume is to place in the hands of mothers, teachers and children a guide which answers the demands of the Council of Trent: "Instruction is to be so accommodated to the capacity and intelligence of the hearers, that while the minds of the strong are filled with spiritual food, the little ones be not suffered to perish with hunger, 'asking for bread while there is none to break it to them'." The practical nature of the instructions here presented has been thoroughly tested in a succession of classes conducted by the Religious of the Cenacle of St. Regis, 628 West 140th Street, New York. The classes were the result of a movement among the mothers and teachers, forming the New York Archdiocesan Council of Catholic Women, to obtain carefully prepared inductive lessons presenting to the child the topics ordinarily taught in the catechism classes with a view, not merely to impress the young memory mechanically with the truth, but simultaneously to arouse reflection and the exercise of the will.

By this method boys and girls are made to follow the instincts of natural curiosity at work or play according to their individual capacity, temperament or inclination, and thence to draw reflections and

find analogies in the duties they owe to God, their neighbor and themselves. The course here outlined covers twenty lessons, embracing the great truths of God, Heaven and Hell, Sin, Christ, Mary, the Church, and the Sacraments. Whilst the manual is being adopted in different teaching organizations and normal institutes, its study by ecclesiastical students and by priests in the pastoral ministry will, we are convinced, greatly assist the efficient exercise of teaching the young, as also of getting our mothers to do so properly and thereby become a powerful help to the pastor of souls in his parish.

THE HISTORY OF FRANCISCAN PREACHING AND OF FRANCISCAN PREACHERS (1209-1927). A Bio-bibliographical Study. By Anscar Zawart, O.M.Cap. New York, Joseph F. Wagner. 1927. Pp. 356.

This work is statistical, biographical, and bibliographical. The statistics are huge but vague, as might be expected in a work that covers more than seven hundred years; the biographies are numerous but brief, and the bibliography is extensive and meat only for the specialist. Since the time St. Francis raised his voice to exhort men to the love of God many men, very many, wearing the robe of Francis have exhorted their fellows on the way of life and salvation: they have preached in many tongues and in different lands; their voices were heard in many emergencies, social, civil and religious; they preached before varied audiences and there were among them many who preached in a manner that even Francis would have approved, and they have left behind them many collections of sermons, homilies and exhortations. The author says of St. Francis that he was the first founder of a religious order who dedicated himself and his disciples to the apostolate. For this apostolate there had to be preliminary training and, in spite of the vicissitudes of time and the changes in thought and civilization, there is a certain unity in the manner in which the work to which Francis dedicated his disciples has been carried on. This unity flows from the Franciscan spirit and Franciscan training. Nevertheless it was a herculean task to find the unity in the mass of detail and the abundance of material the author had to master. He has succeeded to the extent that his work will not only remain a guide to the homiletic and missionary labors of the Franciscans but it will be indispensable in the general history of preaching.

VINCENZ PALLOTTI. Ein Apostel und Mystiker 1795-1850. Von Eugen Weber, P.S.M. Verlag der Kongregation der Pallottiner, Limburg a. d. Lahn. 1927. Pp. xvi—395.

This may be regarded as the official life of the venerable founder of the Pious Society of Missions. The author was commissioned to make special studies into the career and the activities of the venerable founder of the society to which he belongs and in the execution of this work of love he spent several years in Rome, where he not only had an opportunity to visit the scenes most closely associated with the life of this saintly man, but had access to a mass of documents not available to earlier biographers. Though there were several excellent lives of this apostolic man in print in many languages, the earlier authors had not the opportunities for thorough investigation which the present biographer enjoyed and because also, they were to a certain degree unfamiliar with his writings. The process of canonization which is now under way placed a mass of documents at the author's disposal and of these he has made ample use. Fr. Weber has carried out his task with a thoroughness and perspicacity that left no phase of the life of his subject untouched. He follows the founder through his career from his birth in Rome to his death and not only pays due attention to his varied activities in the work of the priesthood in his labors for the missions, but analyzes with insight and restraint the salient characteristics of his spiritual life. The society he founded is now carrying on its work in many lands. Their activities are varied and fruitful and this summary of the life of their founder will be acceptable to all who are acquainted with their labors.

THE LIFE AND TIMES OF ST. AMBROSE. By P. de Labriolle, Professor at the University of Poitiers. Translated from the French by Herbert Wilson. B. Herder Book Co., St. Louis, Mo. 1928. Pp. xxxv—293.

This volume, which comes to us in Herbert Wilson's elegant English translation, is a valuable addition to the excellent works written in the course of last century on the great bishop of Milan, chief among which are Mgr. A. Baunard's *Histoire de St. Ambroise* (1872), Th. Förster's *Ambrosius, Bischof von Mailand* (1884), and the Duc de Broglie's *Saint Ambroise*, in the series "Les Saints" (1899). The author was undoubtedly unwilling to repeat the biography of the saint, already so well known, and, instead, drew an indirect, but very lifelike, portrait of St. Ambrose from the best known incidents of his public life and extensive quotations from his best and most

distinguishing works. This would incline us to regret that the title of his volume should seem somewhat inadequate and rather indirectly correspond with the matter treated in the four compact chapters. Indeed a short sketch of the "Life" of St. Ambrose is given in the Introduction, and the first chapter contains a fine study of the saint's political life, aptly illustrated by such incidents as that of the Altar of Victory, his Diplomatic Missions, the Affair of Callinicum, the Massacre of Thessalonica, and the Penance of Theodosius, all incidents which supply us with a satisfactorily vivid picture of St. Ambrose's "Times"; but chapters II, III and IV, in which the great Doctor is studied as an exegetist, a moralist and a preacher of the Christian doctrine, are simply made up of rather brief notes introducing copious excerpts from St. Ambrose's works, and only in an indirect way picture the "Times" in which the great bishop of Milan was the most conspicuous figure.

All this, however, does not detract from the interest of the book. St. Ambrose truly appears in its pages the commanding character that he was; not so much an original thinker or writer in theology, which he never pretended to be, as a great and influential bishop—probably the greatest and most influential—in an age when officially Church and State were one, and bishops little knew of other limitations to their religious and civil usefulness than their own personal lack of capacity for leadership. That capacity, Ambrose possessed in a high degree; and his holiness of life, his devotion to the Church, his loyalty to the Empire as well as his friendly relations with the princes, all contributed to make him the ideal of the fourth-century Western bishop. As our author says well, Ambrose "would have considered it unworthy of himself and his office to confine his ambitions to writing fine books. His remarkable aptitude as a jurist, orator, and administrator, predisposed him to practical activity. The work of guiding souls and utilizing men and circumstances for the good of the Church, formed the domain which was the most congenial to him and in which his labors were most fruitful".

The book abounds in apt and well chosen quotations from the works of the holy Doctor; numerous footnotes explain allusions found in the text and furnish references not only to other passages of the writings of St. Ambrose, but also to many important works and studies on the same or connected subjects. It will be read with pleasure and profit not solely by those who are by profession or taste habitual readers of the Fathers, but also—and it seems written principally for them—by those whom the occupations of an active ministerial life prevent from devoting much time to the study of Christian literature. They will find there, in a small compass, the best that St. Ambrose has written, together with a faithful, if somewhat sketchy, image of that great model of pastors of souls.

NOMBRE MUSICAL GREGORIEN, ou Rhythmique Gregorienne—Vol. II. Dom Andre Mocquereau, O.S.B.

To all who have interested themselves in the study of Gregorian Chant, the second volume of Dom Mocquereau's *Nombre Musical Gregorien* is most welcome. To all the followers of Solesmes and especially to those who have tried to keep up with the progress made in the study of Gregorian Chant, this book will be a great help. It comes after a long period of awaiting. Solesmes works and moves slowly; no haphazard step is taken; but when the step is once taken, the Church and the world has been enriched as a result of their scientific study.

The first volume of the *Nombre Musical Gregorien* bears the date 1908. Not everybody accepted its teaching at that time. Certain schools opposed the neo-Solesmes teaching and did not believe that the new way of singing the Chant would find many followers. Now after twenty years the venerable master sees his teaching accepted by the majority of the teachers of the Chant. Perhaps Dom Mocquereau wanted the principles inculcated in his first volume to take firm root before giving us the second volume, the fruit of his long study and experience. At Solesmes, at Quarr, and again at Solesmes he had the chance to meet all the scholars of Gregorian Chant and no doubt he heard the criticism as well as the praise that came from all sides. They who visited him heard the Chant sung according to his theories. Without exception all would agree with Bellaigue when he said, "Their Chant is to me a guarantee of their doctrine. Incapable of proving that they have the science, I affirm that they are in possession of the beautiful."

It was to make known the science that makes possible this beautiful Chant that prompted Dom Mocquereau to write the first volume of the *Nombre Musical Gregorien.*

The basis for the two volumes of the work is Solesmes' colossal work, *La Paléographie Musicale,* a task begun by Dom Mocquereau in 1883. At that time Dom Pothier had brought forth his Graduale which began the endless controversies between the followers of Solesmes and those who thought the task of restoring the Chant to its pristine form and beauty an impossible one.

The greater part of the first volume of the *Nombre Musical* is a more detailed study of the principles of rhythm as set down in Volume VII of the *Paléographie.* The present volume is a clear study of material contained in Volumes III, IV and V; dealing with the various elements of the Chant—the Latin word and its accent—the groups of words—forming incises, sentences and larger divisions, the rhythm of the words and music.

The first volume gives us the principles of the rhythm; the second is a detailed application to the liturgical text. We have said that the second volume was longed for by all the followers of Solesmes. The reason is clear. It was easy to grasp the principles of Dom Mocquereau; but when it came to their application, difficulties were found by all who were unable to apply the theories of Gregorian rhythm to the text.

In the Introduction Dom Mocquereau assures us that his teaching is not new. Free rhythm is found in the ancient Greek-Latin Poetry. The matter of the book is the liturgical texts and their application to the melody and to the rhythm. The headings of the chapters give the contents of the book thus: Chapter I, Preliminary notions to the study of rhythm of the liturgical texts; Chapter II, The Syllables; Chapter III, The Latin Word; Chapter V, The Isolated Latin Word —nature of the tonic accent—its material qualities—the historical proofs for all principles taught by Solesmes concerning the nature of the Latin accent in words. The principles of the accent underlying all the teaching of Solesmes is that the accent of the Latin word at the time the Gregorian melodies were composed had little or no emphasis or stress, the accented syllable being neither heavier nor louder than other syllables in the same word. It was a pitch phenomenon. Melodically it rose—it was lifted.

Chapter VI contains the Isolated Latin Word — its unity — the accent, the soul of the word. Here we have all the principles held by Solesmes from the beginning applied to the Latin word. Chapter VII treats of the incises—the grouping of words. Chapter XI covers the Period—Members and Sentences. Chapter XII deals with Confirmation and Development of some of the Principles. This Chapter with Chapter VI gives us a clear analysis of the principles of the Solesmes System. Chapters XIV and XV deal with the Chironomy in Gregorian Chant. These two Chapters answer a much-longed-for exposition on Chironomy. Here we have the Chironomy set to many liturgical texts. A director of Gregorian Chant can acquire a thorough knowledge of the Chironomy in Gregorian Chant by studying Chapter IX of Volume I and these two Chapters of Volume II.

Perhaps no nation has received more from the studies of Dom Mocquereau than have we of the United States. As this fact may not be known to all, let us relate a few of these facts. We have said that the Volume I of the *Nombre Musical Gregorien* bears the date 1908. That was the date when Dom Mocquereau's first volume appeared in book form in French. The greater part of the first volume was published in the *Church Music* that appeared in 1905 and continued publication until 1909. It was in Volume I, No. 2 (March, 1906) that Dom Mocquereau began his articles on Plain Chant. This

was a translation of the Volume I of the *Nombre Musical Gregorien.* Thus to us first was given, in our own tongue, the contents of the early labors of Dom Mocquereau's *Nombre Musical,* Volume I.

Strong criticism came in those days, not so much from Americans as from Europeans. Here is what a writer wrote in reviewing the first volume. "Without answering directly his critics and the sometimes violent attacks of his adversaries, Dom Mocquereau continued in the silence of the cloister his studies in Gregorian rhythm, compared manuscripts, and consulted medieval theorists. . . . It is probable that this new book will arouse still further criticism; but the theory expounded in it by the prior of Solesmes will not be overturned, for it is too solidly based, and is supported by too convincing proofs. But his critics will contribute a good share in the illumination of several questions which have not as yet been cleared up. Whoever has followed the warm discussions raised by the rhythmical theory of Solesmes is agreeably surprised at not finding in the book a single word of the controversy; everything is treated there in purely objective fashion, everything there is *sachlich.* A third part, which will form Volume II of the complete work, will take up the question of the liturgical text which is to go with the melody, and whose influence on the rhythm is decisive for a perfect comprehension of Gregorian rhythm. What practical conclusion should be drawn from the present work? If we wish to preserve to the Gregorian melodies all their beauty, all their original richness, we should employ editions with rhythmical signs; for we have neither the opportunity nor time to consult the manuscripts. Since the Benedictines of Solesmes have done this work, we can not do better than profit by it. We should thereby gain a better ensemble in our rendering of plainchant, without speaking of other no less appreciable advantages. Indecision and practical difficulties will cease, and we shall not be liable, through mangled and badly conducted renditions and by wrong interpretations, to throw discredit on the cause of Gregorian Chant and to retard its progress."

America also enjoyed the privilege of benefiting from Dom Mocquereau's work contained in the Second Volume before he presented it to the public in book form. In 1923 a book, *Gregorian Chant—Music—Fourth Year*, of Mrs. Justine B. Ward was published. The material for this splendid book came directly from Dom Mosquereau with whom Mrs. Ward worked and studied for a long time before giving us this clear practical exposition on Chant. This book presents the theories of Solesmes in a clear and simple manner so that they can be grasped by children in the upper grammar grades of our schools. Where the Ward System is employed the children receive a thorough musical training and at the same time acquire a taste for the Chant of St. Gregory as it is sung at Solesmes.

This first Volume did its work well. The teaching of Solesmes has been accepted by most scholars. The Liber Usualis, which contains the rhythmic signs of Solesmes, is now in general use despite the fact that many do not understand their true signification and have never heard or sung the Chant as it should be sung.

The present second volume, as we have said, will be welcomed by all scholars and teachers of Gregorian Chant.

The Chant, as made known by the manuscripts of the early centuries, has been given a new life after almost ten centuries of quiet rest in the dust. The fruit of the labors of Solesmes has given us a knowledge of the chant and the manner of singing it which surpasses that of all previous ages. The manuscripts have been studied and read correctly; the teaching of the theorist, from the earliest ages, including that of pagan Greece, have been understood and explained. As a result of this study we can say that we possess the complete scientific teaching on Gregorian Chant from its earliest inception.

THE TRIUMPH OF THE CHURCH. Accompanied by an historical chart. Compiled by the Rev. John P. Markoe, S.J. The Vincentian Press: St. Louis. Pp. 29.

The purpose of this pamphlet and chart is to prove that the Catholic Church has always been and is the one and only true Church of Christ on earth. To prove this the text presents the Bible account of the founding of the Church and appeals to the unbroken line of pontiffs and councils to show the continuity of that Church to the present time. Then in chronological order a summary is given of the rise and doctrine of eighty-nine heresies or schisms which have sprung up among Christians. In a conclusion, which is addressed to non-Catholics, the author points out that since these sects do not date from Christ but have a human founder, none of them can be His Church. The chart is meant to prove the thesis at a glance. From it the reader can learn approximately the years of existence of the churches and the number of adherents they have had through the centuries.

While the historical data is generally correct, the doctrinal summaries are at times too vague, as when the author persistently ranks as heresy a belief in predestination. In some cases the more characteristic doctrines are left unmentioned. The chart seems to aim at symmetry rather than accuracy. It would have been made more practical if the heresies and founders were numbered with corresponding numbers in the text, and if the author had marked a scale by which to gauge numerical strength. However, the chart really does roughly serve the author's purpose.

Cardinal Gibbons put this argument very practically in his book, *The Faith of our Fathers*. He contented himself with a brief tabular statement of the heresies on the plea that "it would be tedious to give even a succinct history of each sect". The present pamphlet justifies the Cardinal's apprehension. The best part of the work is the conclusion, which is a reprint of a leaflet by the same author. It is clear, brief, pointed and persuasive.

MAN'S RELATION TO GOD IN THE SUPERNATURAL ORDER. The Human Race in Relation to Salvation through the Catholic Church. The Six States of Man. Charts 16 x 26 by the Rev. F. J. Remler, C.M. Vincentian Press: St. Louis.

The first of these charts is designed to give "a sort of bird's-eye view of the position which man occupies in God's plan of creation". It is a table of contents of Christian doctrine arranged in a general scheme. The divisions stand out clearly. It is rather well executed, and, as a guide, should prove helpful to persons engaged in the work of religious instruction.

The other two charts aim at illustrating in colored diagrams the doctrines which their titles suggest. In trying to make the charts self-explanatory, the author has them fairly covered with printed matter. They are hardly serviceable for use in the class room. The position of the unbaptized infants in the next world is not well defined graphically, although the textual comment is correct. In one chart they are placed in hell and in the other chart in a state of reprobate nature.

THE LITANY OF LORETO. Pp. 60.

THE PRIMACY OF THOUGHT IN POETRY. Pp. 104.

IT IS THE MASS THAT MATTERS. Pp. 100.

All three of these small books are from the prolific pen of Bishop Alexander MacDonald, and are published by Kegan Paul, Trench, Trubner & Co., London.

The *Litany of Loreto* should prove serviceable to all devout clients of the Blessed Virgin. Each invocation of the Litany is explained in brief paragraphs that give information of the theologic significance, Scriptural or traditional origin of titles that are grouped about the prerogatives of Our Lady as Mother, Virgin, Queen, and Ideal Woman.

In the volume that is entitled *Primacy of Thought in Poetry* are found two essays and a number of brief poems penned at different times by the author. The first essay, which gives its title to the book,

is a strong presentation of the place that the thought element holds in real poetry. To it must be conceded a primacy that is not intended to exclude imagination or other elements. The second essay deals with "The Place of the Imagination in Literature." Imagination, whilst of very great importance in literature, is the handmaid of the intellect and ministers to the latter faculty by furnishing those sensible images that are, as it were, the raw material of thought. The skill and discipline with which the function is performed is the measure of the excellence of this faculty.

In the final section of the book, the author has grouped a number of what he entitles "fugitive rhymes of my own, not that they have any real merit beyond their simplicity and truth to the feeling which evoked them, but that now it is toward evening, and friends may care to have them when I am gone".

In the pages of *It is the Mass that Matters*, the author declares that he quits the region of theories about the Mass and seeks to establish on the solid ground of Scripture and Tradition the following thesis: In the Last Supper Christ our Lord offered His sacrifice for sin under forms of bread and wine, consummated it on the Cross, and continues it in the Holy Mass by the ministry of His priests. This is the One Oblation by which, as the Apostle tells us, He hath perfected forever them that are sanctified. The author vigorously maintains his oft-expressed opinion that the Supper is an incomplete sacrifice, and endeavors to prove that this is the opinion of a majority of the Fathers of Trent, by a reference to the discussions that preceded the drafting of the decrees and canons on the Mass. In accordance with this view, the author makes the Passion of our Lord begin with the Supper and finish on Calvary. Not all who are familiar with the text of St. Thomas will agree with him in his interpretation of those texts to which he makes reference. The arguments for the unity of the sacrifice of the Mass with that of Calvary are presented with vigor and clarity.

Literary Chat

Our readers will recall the interest of the Holy Father in Near East Relief and the cordial coöperation of the Hierarchy of the United States in the creation of the Catholic Near East Welfare Association as a result. The widespread interest that appeals for such work have aroused in the United States gives proof that it touched the spiritual sympathy and generosity of American Catholics. The first number of *The Papal Annual*, which is the official organ of the Association, has been received. It is illustrated and contains a number of very interesting articles on the work of the Association and its wider relations.

A new volume has just been published by Rev. Dr. Paul H. Furfey, Instructor in Sociology at the Catholic University. (*Parish and Play.*

The Dolphin Press, Philadelphia. pp. xiv + 192). Several chapters of the volume have appeared recently in the REVIEW. Our readers will have gained from them an insight into the purposes and method of the work. It appears as a contribution to our rapidly growing literature in which new insight into the nature of the individual child, into the function of play in the normal development of his life and the cultural value of properly directed play is given to us. That this new knowledge affects all of our methods in dealing with the individual child is to be expected. An account of Dr. Furfey's volume will appear in an early issue of the REVIEW.

One never tires of recalling the striking paradox of the lamented and saintly Bishop Curtis: "Thank God for my sins. My virtues would never have saved me." A thought something like that inspires another volume by the Rev. Hugh Francis Blunt, LL.D. (*The Great Magdalens,* Macmillan Company, New York; pages 335). The author gives us in eighteen chapters sketches of penitents whose spiritual restoration sets forth the mysterious workings of the providence of God in the recovery of souls.

With the advancement of civilization occasions for the display of physical courage are greatly reduced. Ordinarily soldiers, athletes, policemen and firemen must be physically courageous. But the orderly procedure of life removes such occasions from the average citizen. At the same time the demand for moral courage increases with civilization. In religious life, in business, and the professions, in everyday intercourse generally, occasions present themselves when moral courage is necessary in expressing conviction, in denouncing injustice, in resisting temptation, and in every form of leadership. Too much insistence upon the character value of moral courage is hardly to be expected. On this account one will read with interest a recent volume by Humphrey J. Desmond. (*The Ways of Courage.* B. Herder Book Co., St. Louis. Pages 209.) The author adopts an informal manner. He picks trifles out of everyday life and invests them with an unsuspecting dignity. In this way he sends his little volume on its benevolent mission.

It is well for human progress that our settled ways yield slowly to new ways. Without conservatism no stability; yet without innovation no progress. A constant struggle between conservatism and radicalism appears on many sides in the field of social work. It will always be well for the representative of each one to seek fairly what is true and wholesome in the other without proceeding by the way of uninformed resistance. Social work has become a profession. Its representatives are highly trained. They have built up an elaborate system of case work which involves the duty of both serving distress and preventing it. Objections are made that there is too much science, too much system, too much investigation, too many records; and that as a result personal contact between the giver and receiver of charity is destroyed.

On the other hand, it is alleged that charity without investigation pauperizes the recipient and encourages fraud. It is held too that there are many social factors in dependency, inattention to which delays us in our search for social justice and prevents the reforms that justice demands. Social work has developed because we aim to act upon society as well as upon the victims of society. Now all system has its limitations, but lack of system is not without its own limitations as well. Only when the representative of each point of view is honest in acknowledging the weakness of his own position and frank in giving credit to what is wholesome in the proposals of the others may we hope for much progress. The situation is reviewed somewhat to the disadvantage of the progressive point of view in *Current History* for May by the Executive Secretary of the American Association for Old Age Security, Mr. Epstein.

The April *Quarterly Bulletin of the Anthropological Conference* contains an interesting report on "Child Training among Primitive Peoples", by the Rev. Dr. John M. Cooper. It is interesting to note with him that,

"There is probably no method or device known to our practice by civilized man which is not known and practised by uncivilized man in the social and moral training of the child. Lullabys, fables, moral tales, anecdotes, proverbs, formal preachments and persuasion, tribal and personal history—these and a score of other methods are commonplace in the primitive pedagogical technique."

The Metropolitan Life Insurance Company of New York issued recently a pamphlet of thirty-nine pages setting forth the results of a thorough study of funeral costs which it financed. (*The Reasons for Present Day Funeral Costs,* an Impartial Study of the Burial Industry, by John C. Gebhart.) The complete account of the study is published as a volume (*Funeral Costs,* by John C. Gebhart, Putnam's Sons, New York.) The investigation was under the direction of an advisory committee on burial survey composed of forty-two funeral directors, clergymen, physicians, lawyers, social workers and editors organized in 1926. We find among the members of the Committee the Rev. Robert F. Keegan, Secretary, Catholic Charities of the Archdiocese of New York, Monsignor James H. Ryan of the National Catholic Welfare Conference, and the Rev. Dr. John A. Ryan, Director of the Social Action Department of the N. C. W. C.

The conclusions reached by the study indicate many conditions which invite attention. We find, for instance, that families on the low income level frequently spend large sums for an extravagant funeral and shortly thereafter appeal to charitable agencies for relief. In many European cities funeral management is controlled to some degree by public authorities. Efforts are made to insure decent funerals for the poor at reasonable rates and all income groups may secure funerals at rates in proportion to income. It is found, however, that few except the most destitute families take advantage of this provision. It is noted that funeral costs bear with great distress upon the families of limited means who have minor children to support. Yet the Report states: "The dominant religious faiths in this country neither condone nor enjoin elaborate funerals." The Committee in charge of the study believes that a remedy for the situation is possible only through coöperation of the burial industry and other interested groups such as probate courts, insurance companies, trust companies, clergymen, civic and social welfare agencies.

The *Przewodnik po literaturze religijnej* published last year by the well known Catholic publishing house, Ksiegarnia sw. Wojciecha in Poznan, Poland, has been brought to our notice. This volume of 420 pages is a guide to Catholic literature, a critical bibliography, one may say, a sort of *catalogue raisonné.* The first edition of this work, which appeared in July 1914, was exhausted in 1919. The present edition has been greatly enlarged. The work has been ably edited by the Very Rev. Hyacinth Woroniecki, O.P., former rector of the Catholic University of Lublin. He was assisted by six collaborators, priests and professors, well acquainted with the literature of their respective fields. Special chapters have been devoted to Faith, Sacred Scripture, Christian Life, Liturgy, Social Sciences, and Church History. That one chapter has been devoted to Catholic Philosophy deserves special mention. Of course, the book is not destined for the clergy alone, but particularly for laymen. Over 2480 titles are listed. Besides Polish works, very many French and German works and also some English and Italian works are given. We believe that this Guide will have an immense apologetic value, and that it will notably aid in strengthening Catholicity in Poland. We are forced to admit that we know of no work of equal value and merit in the English language. Catholic Poland has furnished an example worthy of emulation. The editors and publishers are to be congratulated on this publication, which cannot fail to render the Church an appreciable service.

The controversies on passive contemplation which attracted so much attention and stirred up no little bitterness a few years ago find scant place in *The Ordinary Ways of Spiritual Life* by Monsignor Albert Farges,

Ph.D., S.T.D. (Benziger Brothers, New York; pp. 400). True, the title page asserts that this treatise on ascetic theology is in full accord with the principles of St. Teresa as declared by the Carmelite Congress of Madrid in March 1923, and readers are thus warned against other opinions. Occasionally, the former Director at St. Sulpice quotes Father Marie Joseph du Sacré-Cœur, "who refutes at some length (*Études Carmelitaines,* January-April, 1920) the innovations of M. l'abbé Saudreau, in the name of the Carmelite tradition, after having for a long time bemoaned them silently". But ordinarily this book is non-controversial; its aim, plain exposition; and its temper, that of the teacher. A scholarly writer, in the fifty-second year of his priesthood, issues as a last tribute to the clergy whom he has helped to form, this methodical, yet devout course in practical Christian spirituality. With French clearness and Sulpician piety, he describes the nature of perfection, its obstacles, the means of attaining it, and its three chief stages. Originality in such matters is dangerous; the Scriptures, the Saints, approved theologians are the only authorities quoted, and any extreme statements are wisely interpreted and harmonized. Spiritual directors will find this treatise complete, well-balanced, and safe.

A veteran Dominican, whose sermons for Sundays and whose conferences to Sisters are so well known, now offers to the latter class a full treatment of the interior, mystical life which all Christians can and should cultivate but which Religious by their special vocation ought to develop as their chief duty (*Conferences on the Interior Life for Sisterhoods.* By the Rev. A. M. Skelly, O.P. Herder, St. Louis. Vol. I, pp. 363; Vol. II, pp. 377). In nine conferences he describes the purgation of the soul from pride, spiritual gluttony, precipitancy, obstinacy, and other faults; in eighteen conferences he describes the working of grace, the growth of the theological virtues and the sense of the presence of God, and the gifts and fruits of the Holy Ghost. In the second volume he discusses the Our Father, the Rosary, meditation and affective prayer, and the various degrees of contemplation. One supplement treats of the holiness, learning, zeal required of priests and especially pastors; a second supplement continues the description of the office of the Holy Ghost and the power of the Precious Blood. The doctrine is avowedly based on the works of the Dominicans Meynard and Vallgornera, with extracts from St. Thomas, St. Teresa and St. John of the Cross, St. Francis de Sales and others, than whom no writers more reliable and experienced can be found. The treatment is clear, orderly, and calm. Father Skelly says he has tried to write so as to help the little ones of Christ; his volumes may safely be put into their hands.

No class was excluded when the zealous editor of *The Register,* Denver, was compiling his short introduction to the spiritual life (*Practical Ascetics.* For the Use of Seminarians, Novices, Religious, Priests and the Laity. By the Rev. Matthew J. W. Smith. Herder, St. Louis. Pp. 193). And no class will read these simple, practical hints without profit. Some may doubt that the table diet here suggested is really "a scientific cure for impurity"; no one will doubt that, rigidly persisted in, some dieting would do us all good. Welcome are the rules for the formation of good habits; the insistence on the value of both physical and mental work; the selections from St. Francis de Sales on meditation, humble virtues, and mild but sure growth in holiness; the discussion of desolation and scrupulosity; the description of part of the Exercises of St. Ignatius. Father Smith speaks positively but to the point, clearly and seriously. His book will be of real help to beginners.

Father Fulgentius Meyer, O.F.M., has done great service to clergy and laity in his *Plain Talks on Marriage* (St. Francis Book Shop, Cincinnati). It goes far beyond the mistaken reticence with which marriage is treated ordinarily. Yet no reserve of good taste is forgotten. No other work occurs to memory at the moment which equals this little book of one hundred and eighty pages in bringing the ideals of Christian marriage

directly in relation to every phase of married life; in offering instruction where it is needed; and in true appeal to spiritual values as the divine law is set forth. It should be recommended to the laity as a real vademecum. Its spirit is quite in agreement with the article of Father Nevins on Marriage in this issue of the REVIEW.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE GOSPEL FOR THE LAITY, or Jesus, the Teacher of Eternal Salvation. By F. J. Remler, C.M. B. Herder Book Co., St. Louis and London. 1928. Pp. xi—319. Price, $2.00 *net*.

I BELONG TO GOD. Great Truths in Simple Stories for Children and the Lovers of Children. By Lillian Clark. As a Series these Story-Meditations will form a Three-Day Retreat. Drawings by Claire Armstrong. Longmans, Green & Co., New York, London, Toronto. 1928. Pp. xviii—124. Price, $1.50.

THE CREATOR OPERATING IN THE CREATURE. By Henry Woods, S.J., Ph.D., Emeritus Professor of Ethics in the University of Santa Clara. Gilmartin Co., San Francisco. 1928. Pp. 218. Price, $3.00.

THE ROMAN MASS. By Pierre Maranget, S.T.D. Translated by the Rev. Joseph Howard. Sheed & Ward, London, E.C. 4; B. Herder Book Co., St. Louis. 1928. Pp. 96. Price, $1.00 *net*.

THE SPIRITUAL LIFE. A Summary of the Instructions on the Virtues and on Prayer Given by St. Jane Frances Frémyot de Chantal. Compiled by the Sisters of the Visitation, Harrow-on-the-Hill. With a Preface by His Eminence Cardinal Bourne, Archbishop of Westminster. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1928. Pp. 306. Price, $2.75 *net*.

MORALE FAMILIALE. Par Pierre Méline. (*Bibliothèque Catholique des Sciences Religieuses.*). Bloud & Gay, Paris. 1928. Pp. 192. Prix, 10 *fr.*

DAS GEHEIMNIS DES KELCHES. Fünfzehn Fastenbetrachtungen. Von Dr. Robert Linhardt. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1928. Seiten v—151. Price, $1.10 *net*.

WASSER AUS DEM FELSEN. Neue Folge der Homilien und Predigten. Von Dr. Paul Wilhelm von Keppler, weiland Bischof von Rottenburg. Zweiter Band. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1928. Seiten ix—319. Price, $1.75 *net*.

KATHOLISCHE MYSTIK. Das aussergewöhnliche Gebet. Von René de Maumigny, S.J. Mit einem Lebensbild des Verfassers und einer Einführung in die Mystik von Karl Richstätter, S.J. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1928. Seiten x—334. Price, $2.15 *net*.

LA DOCTRINE DE NOS FÊTES. II: Les Fêtes de Saints. Par Mgr Tissier, Évêque de Chalons. Volume I: Les Grands Maitres. Volume II: Les Grands Exemples. Pierre Téqui, Paris 6e. 1928. Pp. vi—264 et vi—253.

KATECHESEN FÜR DIE OBERSTUFE. Nach dem deutschen Einheitskatechismus. Von Edmund Jehle, Doktor der Theologie. Zweiter Teil: Sittenlehre. Mit einem Anhang von Beispielen und Gedichten. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1928. Seiten viii—284. Price, $1.60 *net*.

INTRODUCTION À LA THÉOLOGIE DE SAINT THOMAS. Explication de l'ordre et de l'enchaînement des traités et questions de la Somme théologique. Par Jean de Saint-Thomas. Traduction et notes de M.-Benoit Lavaud, O.P. André Blot, Paris. 1928. Pp. viii—475.